Infant-Baptiſme

(21)

JUSTIFIED BY
A
NEVV DISCOVERY:

And alſo,

Several Scripture Allegories adjuſted upon the like Account.

BIBLIOTHECA·RODERIANA

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In KENT.

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125 (21)

To the Reader.

Courteous Reader,

AS neceſſity brought, and brings forth the inveſtigation of all Arts, (eſpecially Mechanick) and perfects them; So a kind of neceſſity puts us upon this attempt, which we offer unto thee in reference to *Infant-Baptiſm*; otherwiſe we had not put *manum ad tabulam*, to declare what we have offered on Gods behalf for his allowance of the practice of *Infant-Baptiſm* upon the accounts reſpectively, betwixt it and *Circumciſion* in general, and betwixt *Infant-Circumciſion* and *Infant-Baptiſm* in ſpecial, to be conſidered in their Adminiſtrations reſpectively.

The ſaid neceſſity is, for that we have been ſcandalized, and impleaded at Law for Printing (as it's fained) in a certain Book called *The late Aſſembly of Divines Confeſſion of Faith examined concerning* Infant-Baptiſm.

Where there is nothing, we do appeal to all intelligent and unbyaſſed by-ſtanders to give evidence againſt us, if there be any thing Printed againſt it in the ſaid Book, when it's examined what we have replyed to a certain Section in their Chapter of *Baptiſm*, which they have there laid down and declared.

Their aſſertion in the fourth Section of the ſaid Chapter, is, *That not only thoſe that do actually profeſs Faith in, and Obedience to Chriſt; but alſo the Infants of one or both believing Parents*, (for ſo they order it) *are to be Baptized.*

To that aforelaid we have replyed, and tell them, that the ſaid aſſertion (ſo diſpoſed in order, and ſo magiſterially laid down as it is) we ſay it's too far dipt in errour; the reaſon why we uſe the ſaid expreſs (*Dipt*) is,

for that it's an alluſion to their own expreſs *Dipt, Sect.* 3.

And truly there, their fourth aſſertion is Dipt in errour upon a twofold account; one the leſſer, (yet an errour) the other the greater, which they are guilty of; the leſſer is the point of Order and Method; For they ſay the Infants of one, or both believing Parents are to be Baptized, which is *à dictum ſruſtra*, and immethodical; For if it be true, that Infants of one believing Parent are to be Baptized, then much more of both believing Parents muſt be in rationality underſtood to be Baptized; Therefore to lay down *Infant-Baptiſm* of believing Parents in that Order aforeſaid, is *immethodicè dictum*; For it's an ὕστερον πρότερον, againſt method; for if one of Believing Parents, then much more of both ought to be Baptized.

This aforeſaid we do but hint, for that it's but a Criticiſm from our obſervation, though *re verâ*, true, againſt Order and Method, as it is diſpoſed by them in their ſaid aſſertion.

And as for their further aſſerting that Infants are to be Baptized, but not ſo much as taking notice, and expreſſing in what reſpect Infants of believing Parents are to be Baptized, is a great failing *in defectu ex omiſſione*, for that there are two modes or reſpects to be conſidered in Baptizing Infants. One is, as it's expreſsly commanded in Scripture to Baptize Infants. The other, as it is not forbidden in Scripture.

Both theſe reſpects aforeſaid, ought to have been conſidered by them and declared, whether they do mean as it's commanded expreſsly in Scripture (or as it's not expreſsly forbidden) to Baptize Infants.

Now for them to impoſe, as they do in their ſaid aſſertion,

aſſertion, a kind of neceſſity of Baptizing Infants; ſaying, *Infanss of ſuch and ſuch, are to be Baptized*, and not declaring in what reſpect they are to be Baptized, either as commanded, or not forbidden. This may occaſion much errour, for that it may make many to miſtake their meaning upon the account aforeſaid, in reference unto the two ſaid reſpective modes or manners of Baptizing Infants.

For who can tell, (but themſelves) ſince they declare it not in what of the two modes they intend their ſaid aſſertion to be taken, (*viz.*) that Infants are to be Baptized

Hence we come with our Reply, and ſay, their ſaid aſſertion is two far Dipt in errour, being too looſly and too generally laid down by them, in that they name not the mode or manner how, or in what reſpect Infants are to be Baptized, for that (as we reply) Infants are no where in expreſs tearms commanded to be Baptized.

Yet they may (as we preſently after ſay) be Baptized, for that *Infant-Baptiſm* is no where forbidden; and alſo for that their being Baptized may be to as good purpoſe (as we ſhall by and by demonſtrate) to others at preſent, and to themſelves afterward if occaſion ſerve, as ever *Infant-Circumciſion* was adminiſtred for.

So that it appears, that what we have there replyed unto their ſaid aſſertion, is, and muſt be comprehended in a compound diſcreet axiom, which contains the *totum integrale* of what we have ſaid, conſtituted in two diſtinct modes, manners or reſpects, in and upon which Infants are not to be, or may be Baptized.

And further, we ſay in reference to their 5. *Section*, that to deny *Infant-Baptiſm* in the Countreys and places where the Chriſtian Magiſtrates require and command

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it to be done, there to deny it (we ſay) is a Sin of contumacy againſt thoſe Magiſtrates, for that obedience to Magiſtrates is abſolutely commanded, *Rom.* 13. and *Infant-Baptiſm* is no where forbidden, and for that it may be done upon ſo good an account, as aforeſaid.

From all aforeſaid, the intelligent and impartial byſtander may obſerve *ſimplici & uno intuitu*, that we have not Printed *omnino*, altogether againſt *Infant-Baptiſm*, but only againſt one mode or manner of Baptizing Infants, as not commanded in expreſs Scripture, but owned in the other mode as it's not forbidden.

Hence if our accuſers had had ſo much diſcretion in them, as to diſtinguiſh of a diſcreet axiom, in which all that we have ſaid in reference to *Infant-Baptiſm* is diſpoſed and laid down as aforeſaid, they would have bluſht to have impleaded us to Print, eſpecially altogether againſt *Infant-Baptiſm*, for that a diſcreet axiom conſiſts always of a negative and affirmative, or affirmative and negative, wherein it's diſpoſed, at leaſt it always conſiſts of two diſſentany or diſagreeing parts, in which one of them only is true, the other is not; as for inſtance, *Nabal* was a rich man, but a Fool; *Abraham* was a rich Man, yet a wiſe Man.

Where we ſee in thoſe two inſtances two differing parts reſpectively, both parts diſagreeing reſpectively in each, as rich, but differing in both other parts reſpectively, in reference to wiſdom and folly; *Abraham* being a rich Man, and Wiſe; But *Nabal* a rich Man, yet a Fool; but they might have been reſpectively one like the other in Riches and Wiſdom, and in Riches and Folly, for that both are contingent and not neceſſary axioms, becauſe they might have been otherwiſe then they

they are. Hence ſuch axioms are called diſcreet axioms, differing only in ſome Logical reſpects in their parts and not otherwiſe; and therefore might have been agreers in their axiomatical diſpoſitions reſpectively; So might the ſaid Aſſembly have declared their ſaid aſſertion, *That Infants are to be Baptized* in a diſcreet axiom; ſaying, *Infants are to be Baptiſed*, yet not as commanded expreſsly in Holy Writ, but as not forbidden; which if they had ſo diſpoſed the ſaid aſſertion, we had been *ejuſdem animi* with them, and not have told them that their ſaid aſſertion, (or mode of ſo declaring it in a diſcreet axiom) was too far Dipt in errour. (1)

In which we declare our Reply againſt their aſſertion, ſaying, *Infants are no where commanded in Scripture to be Baptized, notwithſtanding they may be Baptized, becauſe it is no where in Scripture forbidden.*

This is the truth, and the whole truth, and nothing but the truth in what we have Printed in the ſaid Book concerning *Infant-Baptiſm.*

Hence we ſay, that if our accuſers aforeſaid had had ſo much diſcretion in them, as to have underſtood a diſcreet axiom, they would not (for ſhame) have impleaded us at Law, for Printing againſt *Infant-Baptiſm.*

Now if they think we impoſe too much ignorance upon them by our reflection aforeſaid, then t will appear, that what they have impleaded us for, was, and is out of the malitious and ſelf deſign, to wreſt from us, as they have kept us out, ever ſince *July* 1662. of our Eccleſiaſtical Living, the Vicarage of *Wrotham* in *Kent.* They traducing and charging us alſo upon all occaſions (when we implead our defence) to have Printed againſt *Infant-Baptiſm*; and ſcandalizing us many ways beſides, as not (2)

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to be in Holy Orders, when we are 64 years of age, and were Incumbent in two Livings successively in *Lincolnshire* long since, as it is well known; and therefore it's unlikely upon the account aforesaid.

But the truth is, they are lost by reason of a Minister's death in *Lincolnshire* with whom they were left in the time of the sad War in 1643, who dyed a long time before we knew of it, and left his Estate to a *Scotch-man* his Kinsman, who carryed all the said Minister left him away into *Scotland*, or so disposed of Papers otherwise, that we could never find them, or hear of them. And upon this account, our accusers do press us to shew our Orders. But whether it be because our Accuser shews sufficiently his Disorders we say not. But that is the one of the two *impedimenta obstantia*, which are prosecuted against us; but if they charge us with one crime of immorality, injustice, or unreasonableness committed by us in the said place, and prove it against us for above 20 years, wherein we have lived amongst them, we'l yield our cause unto them; and as for *Infant-Baptism* we have constantly (it's well known) practised it in, and at *Wrotham* aforesaid.

Quis nisi mentis inops contra sua practica scribit,
Certè est illius tutior unda fide?
Who but a brainsick, bereav'd of's wits,
Prints, Preaches, what his practice contradicts?
His credit sure is more unstable
Than *Stygian* water in the Fable. *We say no more.*

Quicquid ex merito venit, patiamur ferendum est,
Qua venit indignè pœna dolenda venit,
What is from undesert pursude as crime,
Doth well deserve to be complain'd in Rhime.

By WILLIAM PARKER.

Infant Baptiſm

Juſtified by A NEVV DISCOVERY.

Exitus acta probabit.

NOW to make way to the demonſtration of the ſaid *New Diſcovery*, in reference to the Juſtification of *Infant Baptiſm*; We think it not amiſs to re-mind the Reader, that ſuch was the Lords love of pity and compaſſion to the diſobedient fallen Man-kind, that he was willing to reſtore Man-kind to a new and innocent life again; that ſo he might have fellowſhip and communion again with his God, and enjoy the Beatifical Viſion of tranſcendent, Bliſs, and Happineſs, in the Kingdom of Heaven. *John* 3. 16. 1 *John* 1. 3.

Which ſaid New Life and State, (the Introduction to the ſaid Tranſcendent Bliſs) Our Saviour exemplifies by a Child-like innocent life, and ſtate; therefore he ſet (upon occaſion) a little Child in the midſt of his Diſciples; and ſaid, *Except you be Converted, and become as a little Child, ye cannot enter into the Kingdom of Heaven. Mat.* 18.

Hence it's evident, that a Child-like Innocent life and state, is made (by Our Saviour) the Pattern and Exemplar of the said New Heavenly Life and State.

Now since Man-kind was by Disobedience, (and still will be through Disobedience,) fallen, as aforesaid, from the said Innocent Life, and must of necessity come to it again, before he be fit to entet into the Kingdom of Heaven; there must be the removing of all impediments that hinder the attainment to Bliss; which said impediments, are the Sins and Transgressions, which stand in opposition to Innocency, and separate betwixt Us, and Our God. *Isa.* 59. 1, 2.

If he continue in it

Therefore the Lord in his Infinit Wisdom and Goodness, Ordained two most significant and fit Sacraments, to Figure forth in their Mysteries, the way and means whereby the Transgressions and Sins may be removed, and taken away from the depraved heart of the repenting Sinner.

Which two Sacraments are *Circumcision* and *Baptism.*

The one, *(viz.) Circumcision*, to cut off and destroy the gross Sins, which must first be removed (as we are commanded, *Ezek.* 18. *to cast away our gross Sins*) and then the washing away all remaining defilements in the depraved heart of Man-kind, for that *no unclean thing shall enter into the Kingdom of Heaven. Rev.* 21. 21. 27.

Hence the Lord saith, 2. *Cor.* 6. 27. *Come out from among them, and touch no unclean thing, and I will be your God; and you shall be my People*: Therefore the Lord in his like Infinite Wisdom and Goodness, brought in *Baptism* upon the account aforesaid; as appears *Ephes.* 5. 26, 27. where it's said Christ gave himself, *that he might Sanctify and cleanse his Church*, &c. by the washing of *water* in and through the word, that he might present it to himself a most Glorious *Church, not having spot, or wrinckle, or any such thing; but that it might be Holy, and without blemish.*

Thus we see how and wherefore *Baptism* also was brought in after *Circumcision*, to be administred: and these two Sacraments are so essentially relating and depending on each other respectively; as one cannot be compleat in its operation and Mysterie without the other; For if the gross Sins be not taken away, how can remaining defilements of Sin be purged away? and if remaining defilements be not

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alſo purged away, there can be no coming to the Innocent life again, and ſo no entrance into the Kingdom of Heaven, *For no unclean thing ſhall enter into the ſaid Kingdom*, *Revel.* 21. So that we ſee the ſaid uſe, and eſſential dependency as aforeſaid, on each other reſpectively, in reference to the ſame end. And *Circumciſion* muſt have its firſt work alſo, upon the account aforeſaid; and therefore we muſt firſt begin with *Circumciſion*, and we ſhall lay it down as it is in its fitneſs for the end aforeſaid.

2. The neceſſity of its application in its Myſterie for the ſaid end.

3. Lay down the Perſons who firſt received *Circumciſion*, and the Perſons who were in the firſt diſpenſation always to be Circumciſed.

And laſtly, offer to Conſideration, whether it be not to be granted, that the then Circumciſed were then particularly and intentionally to be Baptiſed, in reference to the removing of all Sin? for that the natural dependency betwixt them, as aforeſaid, is ſo nearly and eſſentially annexed together, as aforeſaid; that one cannot be efficacious and uſeful without the other: and that therefore none of Us can have fellowſhip with the Lord, without the operation of them both reſpectively; and therefore it's ſaid, that *Abraham* received the Sign of *Circumciſion*, as the Seal of the Righteouſneſs of the Faith he had in his *Uncircumciſion*; whence it is evident he had the Inward and Spiritual *Circumciſion*, before he had the outward; and had Spiritual *Baptiſm* alſo, for that he had in his Uncircumciſion, ſaith the Text, before he was outwardly Circumciſed, the Righteouſneſs of Faith, which *purifies the Heart*, *Acts* 15.

Now Faith is annexed to the Ordinance of *Baptiſm*, ~~faith~~ Our Saviour, *Matt.* 28. and *Mark* 16. 17.

Hence *Abraham* recieved alſo (as aforeſaid) Spiritual *Baptiſm*, in his *Circumciſion*; and therefore We believe that Spiritual *Circumciſion*, and Spiritual *Baptiſm* were to be received, and intended to be ſo together, though but the outward Diſpenſation of *Circumciſion* was appointed only at firſt to be in practice: Yet that *Baptiſm* was indeed intended in its Spiritual uſe alſo, appears by that 1 *Cor.* 10. 1,2. *Moreover Brethren, I would not that ye ſhould be ignorant how that our Fathers were all under the Cloud: and all paſſed through the red Sea: and were all Baptiſed unto* Moſes *in the Cloud, and in the Sea*;

where it's apparent, they were all Prophetically Baptised with the outwardly Ceremony of *Baptism* also, who were but practically Circumcised only, as aforesaid.

Hence where one of the said Ordinances are outwardly by Dispensation appointed of right, and by Gods appointment, the other also is, and must interpretatively (as aforesaid) be understood to belong; and therefore it will infer also *Infant Baptism* to be just, and reasonable upon the account of Gods appointing *Israelites* Infants to be Circumcised in truth; But we leave it to be seriously thought on, and considered, and argue it at present no farther on that account; but pass on to set forth *Circumcision*, according as before hinted.

And first, unto its fitness for the end and purpose it was ordained for, which will appear in the signification of the word it self, (*viz.*) *Circumscindere*, to cut about; and answers to the Greek word περιτεμνειν, which the Apostle uses to express *Circumcision* by, *Rom.* 2. 25. *Acts* 15. 15. which signifies to cut about, and so to cut off; and answers also to the Hebrew word מול *Gen.* 17. 10. which *Arius Montanus* renders, *concidit*, to cut off together, which is a most apt rendring of the said word, according to its innate signification and scope, for which it is intended, even to figure forth in a Mysterie (by being applied to and on the fore-skin of the Flesh) the cutting off the strong Lusts from the depraved heart of the disobedient humanity, which will be no otherways destroyed, then the Sons of *Anack* could be destroyed in the Land of *Canaan*, by cutting them off, which were, (as a Divinely Spirited *Germane* saith) the Figure of these strong and powerful Lusts: which unbelieving Christians say, (because they know not, nor make use of the Spiritual *Circumcision* aforesaid) can never be subdued in this life: even as the unbelieving *Israelites* aforetime cryed out they could never be able to overcome those Giants, the Sons of *Anack*. Therefore the Lord of necessity brought in *Circumcision*, to Figure forth in its Mysterie the way and means, whereby the said strong and Giant-like Lusts (so powerful through custom and habit) should be destroyed, in order to the coming to the said Innocent Life and State. Which said *Circumcision*, the Lord annexed to his Law of Compulsion, εἰς τὸν Κυριον, *Gal.* 3. 24. that is, (as We believe) until Christ come to perform his Office on those who were Disciplined under

under the ſaid Law, *Gal.* 3. 10, 13. And made fit thereby for that his Office to be performed in them by Him, *Gal.* 4. 45.

Now the ſaid *Circumciſion* was adjoined to the ſaid Law; for that the ſaid Law was appointed by the Lord, to ~~reſtrain~~ make known the abominable nature of Sin, *Rom.* 3. 20. *&* 7. 1. 2. To diſcover alſo the Curſe due to the Sin; from both which diſcoveries, when they are ſet home by his Spirit on the Heart. Then there doth, and muſt, (*Ex vi antecedentium*) ariſe a fear and trembling in the Sinner, as appears by St. *Paul's* expreſs, *Rom* 7. 24. *ver.* 9, 10. So *Acts* 2. 37. *&* 16. 29. *Hebr.* 12. 20, 21. Upon which work, the Sinner is willing to part with any thing, in reference to his Salvation, as *Judg.* 10. 16. it's ſaid upon the like occaſion, *They put away their ſtrange gods, and ſerved the Lord.* ſo

Hence alſo, the Fear is ſaid to be *the beginning of wiſdom*, *Pſal.* 111. 10. *Prov.* 9. 1. and *Prov.* 24. 10. it's ſaid *the wiſe man Fears, and departs from Evil*; For then we are willing to do any thing to be ſaved, as aforeſaid. Therefore the Lord joyned *Circumciſion* to his Law of Compulſion, which works the ſaid Fear upon the Conſcience aforeſaid, to make the groſs Sinner willing to be Circumciſed in a Myſterie, that is, to have his groſs Sins cut off, which the Sinner muſt do, or he cannot come to the ſaid Innocent life and ſtate again; to be made fit to enter into the Kingdom of Heaven, upon the account aforeſaid.

Hence *Joſhua* was commanded (before he brought the Children of *Iſrael* into *Canaan*, the Tipe of the Kingdom of Heaven) to *make ſharp knives, and Circumciſe all the males*, *Joſh.* 5. 2, 3. The Original expreſs is, *Make thee* חרבות צרים *cultros petrarum, knives of ſtones*, or rather of *ſharp flints, and Circumciſe the males*; which knives were a fit Figure of the Circumciſing knife of the Law, to which Circumciſion, was annexed for the end aforeſaid.

For that the Law was by Gods Command written in Stone, which is a Tipe of the Heart of ſtone; ſo made through cuſtom, and obdurateneſs in Sin, *Ezek.* 36. 26. *&* 11. 19. wherein the Law, when the Heart becomes a Heart of Fleſh again, is to be written.

Now that the Laws were written in Stone, it appears *Deut.* 1c. 25. *Exod.* 34. 1.

The Perſons who were firſt Circumciſed by Gods Command, was

w as *Abraham*, *Gen.* 17. who received it after he believed, *Rom.* 4. 11. And therefore he was then gone beyond Circumcisions work and scope, for which *Circumcision* was appointed, as aforesaid.

Hence *Abraham* had then no Personal need of Circumcisions work, which was appointed to figure forth in a Mysterie, the cutting off the gross Sins, as aforesaid: for He had attained (as it appears) to the Rightousness of Faith, which he had in his Uncircumcision, *Rom.* 4. 10. and before his Circumcision was received, *ver.* 11.

Where, by the way we may apprehend, that *Abraham* was then Circumcised by way of Office only, as to be thereby a representative and document, to hold forth what *Circumcision* related unto, and aimed at in the cutting off the gross Sins, as aforesaid; in order to the coming on to the Rightousness of Faith, by all the true *Israel* of God: So that hence it appears, that those may have a Divine Ceremony applyed to them who have no need of it at present themselves, nor doth personally (at present) concern themselves, as *Abraham* was, upon the account aforesaid Circumcised, when he had no need to be Circumcised, in reference to his own personal concerns.

And Christ was both Circumcised, *Luke* 2. and after Baptised; *Mat.* 3. who had no personal need at all of either; for that He was a Lamb without spot, holy, harmless and undefiled, separated from Sinners, *Hebr.* 7. 26. *In whose mouth was no guile*: yet was he both Circumcised, and Baptised.

Hence its most apparent, that Christ received *Circumcision*, and *Baptism* also by way of Office only, as representative and documental to hold forth, that He is the Minister of the Spiritual *Circumcision* of the Heart, according to that of *Rom.* 15. 8. *Col.* 2. 11. and also the true Administrator of the Spiritual *Baptism*, or Washing, as the Apostle declares Him to be, *Ephes.* 5. 27. *Coll.* 2. 12.

Hence it doth undeniably follow, that those may receive *Circumcision* and *Baptism* respectively, in reference to other Mysteries, then their own personal concerns at present; for that *Abraham* did receive *Circumcision*, and Christ both *Circumcision* and *Baptism* also, as aforesaid. And Our Saviour declares Infants to be the Patterns and Exemplars of the Innocent life and state, *Matt.* 18. And therefore both *Circumcision* and *Baptism* do relate in their applicatory

Mysteries

Myſteries, by way of Office and document, reſpectively to Infants, in order to their being the Exemplars of the Innocent life: So that *Circumciſion* and *Baptiſm* alſo, were brought in by the Lord in a Myſterie, for the taking away of all groſs Sins, and all remaining defilements from repenting penitent ſinners; that ſo they may come thereby to the Child-like Innocent life and ſtate again; of which Our Saviour declares Children to be the Patterns and Exemplars of, as aforeſaid. And alſo for that *Circumciſion* and *Baptiſm* are ſo eſſentially depending on each other, that the one cannot have its accompliſhment without the other reſpectively: yet are they as (it's conſeſt) declared to be ſet forth in two diſtinct Diſpenſations, (*viz.*) *Circumciſion* under the Law, and in reference thereunto: *Baptiſm* under the Goſpel, and in reference thereunto. But though they be ſo, as aforeſaid, for diſtinct diſcoveries of their reſpective uſes; and how, and upon no other account they are here brought in; and how, and wherein they became uſeful and ſerviceable, by being joined to the Law and Goſpel reſpectively, in their dipſenſation; and are ſo nearly relating to, and eſſentially depending on each other; that they cannot but be incomplete one without the other, as aforeſaid.

Neither can *Iſraelites* Infants be more concerned in *Circumciſion* to be Circumciſed by way of Office and good document, than Chriſtians Infants are concerned in *Baptiſm*, to be Baptiſed in Infancy by way of Office, and good document to others; no, not ſo much: for that as Infants are the Exemplars of Innocency, which is only attained unto by a repenting Sinner, in having his groſs Sins cut off firſt by *Circumciſion* in its Myſterie: and then in having all remaining defilements of Sin waſhed away by *Baptiſm* in its Myſterie, which is the neareſt and moſt perſpicuous purge for Innocencies introduction.

Hence *Baptiſm* ought to be (we ſay) looked upon to have as much power and influence upon Chriſtians Infants, to be adminiſtred to them in Infancy by way of Office, (though it be not literally commanded alſo) as *Circumciſion* had, when adminiſtred to *Iſraelites* Infants, upon the account aforeſaid; though it was literally commanded, as it was then needful, ſo to be, for that otherwiſe the Myſterie begun in Infant *Circumciſion*, by way of Office and good document only, had not had its riſe and warrant to be known to be Inſtituted by the Lord for the ſame purpoſe; that the Child-like innocent

innocent life and state, should be the end and scope of Circumcisions work in a Mysterie, as aforesaid: But now that being commanded, there needs not a new command for Christians Infants to be Baptised; For it may be demonstrated *à pari*, that Infant Baptism holds forth (undeniably) as good, yea greater usefulness to grown Christians, when its administred to Infants by way of Office and good document, as Infant Circumcision was, or could be; though Infant Baptism be not literally commanded; for a Command shews only the information, and pleasure of the Commander in his Authority, not the *rationem formalem* of the thing Commanded, which is only considered in the justice and equity of the thing to be done, or not to be done; as Infant Circumcision was commanded thereupon, to be administred by way of Office, and good document only to others concerns, not their own at present; for Infants were not then apprehensive and capable of any duty in reference to their then personal *Circumcision.*

Hence may also Christians Infants be warrantably Baptised, by way of Office, and good document to others; not then to their own Personal concerns: though *Infant Baptism* be not commanded literally; (which indeed needs not) for that the *ratio formalis* of *Infant Baptism*, (which is its fitness, and equity to be done, by way of Office and good document,) is in reference to others, not then their own personal concerns, as aforesaid.

All this is offered to consideration occasionally, as it falls in consequentially from something proceeding from Circumcisions discourse, as aforesaid. We return to insist further on *Abraham's* Circumcising all his Family by Gods Command, which were born in his House, or bought with Money, *Gen.* 17. 13, 27. Where every Male at Eight days old was to be Circumcised, *ver.* 12. There is no mention made of any further ground of their being Circumcised; than that they were of *Abraham's* Family.

Hence it's more then probable, upon the like account, that when *Lidia* appeared to be a Believer; we presume to say, that if there were or had been an Infant, or Infants in *Lidias* house at that time when *Paul* Baptised her and her whole houshold, he had Baptised them also: otherwise he had not left *Lidias* House so good a document and instruction, to mind them to go forward, and endeavour after their Child-like innocent life. a) *Abrahams family* 9) Now

Now give me leave to ſay, upon *Abraham's* practice in Circumciſing all his Family; as well thoſe that were bought with his Money, as born in his houſe: to offer this alſo to conſideration, to them that do (as they ought) allow of *Infant Baptiſm*, which ſcruple to Baptiſe any Children but Believers Children, as they perſwade themſelves they are whom they Baptiſe.

The queſtion is, whether upon account of *Abraham's* practice aforeſaid, in Circumciſing all his Family, whether born in his houſe, or bought with his Money; whether it be not lawful to Baptiſe in like manner the Children of a Turk, or like Nation, if Chriſtian People would take care of its education and inſtruction of Baptiſms work in its Myſterie, as they come to riper years: For that *Abraham* Circumciſed all Male Children of his Family, though bought with his Money of a ſtranger.

Therefore, We thought good to offer this to their Conſideration, who though they allow of *Infant Baptiſm*; yet limit and reſtrain it within the narrow compaſs of Believing Parents, as they perſwade themſelves they are whom they Baptiſe.

Further, as for *Abraham's* Circumciſing his ſeed; We find he did it at two ſeveral times or ages: for it it is expreſsly ſaid, *Gen.* 17.25. firſt *Iſhmael*, *Abraham's* Son was 13 years of age when he was Circumciſed, and that at the ſame age or years the Jewiſh Doctors accounted them *Filii præcepti*; that is, fit to be inſtructed and taught the Laws of their perſuaſions, in reference to *Abram's* and *Moſes's* inſtructions to the Iſraelites of their Children and Houſhold, *Gen.* 19. *Deut.* 4. & 6. 7.

Hence it's very conſentaneous and agreeable to Piety; that at the ſame age youth ought to be inſtructed by their Parents and Governours, even to begin to ſhew forth then their true Circumciſing: that is, their cutting off their groſs Sins of life, which youth are growing up into, for want of Diſcipline and Correction.

But too many pretending Chriſtians in our days, do omit and neglect it; putting it off, by uſing a Britiſh Proverb, that *a rugged Colt makes a good Horſe*: as if they could tame (when they pleaſe) their bruitiſhly bred Children, as their rugged Colts are tamed; whereas Heathens, (commonly ſo called,) could ſay, that Children left ſome time to their Luſts, are hardly reſtrained, *quos ſemel*

imbuta recens servabit odorem testa diu; and Divine Writ tells us, that Youth corrupted, is not easily nor frequently reduced again; but it becomes in little time to be like the Sons of *Anack*, so strong in Lusts, that they must be cut off before they can be subdued; and therefore as *Job* saith, *They* (too often) *are ready to lie down with the Sins of their Youth*, for want of the true Circumcision, which is the spiritual Circumcision, at *Ishmael's* age; to shew themselves thereby of *Abraham's* Belief, the Father of the Faithful, *Rom.* 4. So that all Parents and Governours, should, when their Children be come to be of *Ishmael's* age, endeavour to bring them to the Minister of the true *Circumcision*, the Lord Jesus, *Rom* 15. 8. to be Spiritually Circumcised, in order to their Spiritual *Baptism*: that so thereby they may attain to the Child-like innocent life and state; to be made capable (as Our Saviour saith) *to enter into the Kingdom of Heaven.*

Now forasmuch as *Ishmael* was Circumcised, when *Abraham*, with all his Houshold were Circumcised; it is evident, that *Ishmael* was then personally a member of the Houshould of Faith, no reprobate at present: therefore that which is spoken to *Abraham* by the Lord, *Gen.* 21. 11, 12. was only spoken in reference to *Sarah* her words, *ver.* 10. and in reference to a higher Mysterie, which is declared by the Apostle more fully, *Gal.* 4. 30. (*viz.*) *Cast out the Bond Woman, and her Son*, which was *Ishmael*; it was spoken of *Ishmael's* rejection by way of office, as he was born of *Hagar* the Bond Woman, the representative of the Legal Seed of Legal Servantship under the Law of Compulsion, and was not to have that Inheritance of the Spiritual Promises; which was assigned to *Sarah* and her Offspring, *Gen.* 17. 19. *Sarah* which was the Free Woman, the Tipe of the new *Jerusalem*, the Mother of all true Believers, *Gal.* 4. 26. For it is said to *Abraham*. *Gen.* 17. 20. concerning *Ishmael*, *I have blessed him, and will make him fruitful: and will multiply him exceedingly*; which are all signals of the Lords good will to *Ishmael*: And therefore, since he was Circumcised with *Abraham* at the same time, and had the said Promises made to him; surely it cannot be that he was personally a reprobate at the time of his Birth; for that *Signum* must relate to the *Signatum*, which was the personal interest in *Abraham's* Belief, and houshold of Faith,

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by being Circumcised, and had the Promises aforesaid; For that *relata*, do *ex mutuo constare*; that is, give respectively being, and existency to each other: therefore ~~subjecto~~ *uno relato ponitur Correlatum*; that is, one *Relat* being declared, the *Correlat* thereof must necessarily be inferred, because they do *ex mutuo constare*, that is, arise mutually, as cause and effect out of each other: as Fatherhood ariseth out of Sonhood: if there were no Son, there could be no Father: and if no Father, there could be no Son; therefore they arise mutually out of each other: so in reference to *Ishmael*, as aforesaid; since he was Circumcised, and that by *Abraham* upon Gods Command, *ver.* 13. it must follow, that he was personally then a member of the houshold of the Faith of *Abraham*, and no reprobate; but only by way of office was he cast out, *Gen.* 21. 10. and what he did, was only by way of office, as a representative of what the earthly legal seed of the Bond Woman doth to the Seed of Faith; even as the legal Scribes and Pharisees did to Christ and his Disciples; even reject Him and Them, and scoff at them, as it is expresst, *Mat.* 27. 29. *Acts* 2. 18. *What will this babbler say? Acts* 17. 18. posito

Yet this legal bond offspring of the *Jews* aforesaid, though they did reject the Christ of God Our Saviour, did expect to be Heirs to *Abraham*, *John* 8. 33. *Rom.* 9. 8.

And so much of the first Age, or different time of *Abraham's* Circumcising his Seed of one of the first Ages; or different times of *Abraham's* Circumcising his Seed, as of *Ishmael* his Son by *Hagar*, and of his ingrafting by Circumcision at present into *Abraham's* Family, or houshold of Faith; and likewise of *Ishmael* his rejecton or casting out from being Heir with *Sarah* her Seed to the inheritance by Faith, which was done by way of office, as he did bear the Image and representation of the Bond Womans Seed, which was the Seed of ~~bondwork~~ as the *Dutch* call it; that is the Law of Compulsion, that compels us to seek a freedom by *Abraham's* Faith. y^t bidwark

We come now to set forth the other age, or time of *Abraham's* Circumcising his Seed, and so of all *Israel* after him; which was at 8 days old, *Gen.* 17. 12. and every Male Child only was to be Circumcised by the Lords Command at that age, no sooner or later. 2. The Male Infant that was not then Circumcised, was to be cut off from the Congregration of *Israel*, *ver.* 14. which was

durus sermo, a hard saying, in reference to Infants at 8. days old, if it was not intended (as it was) by way of office, and as a representative of a further and higher Mysterie than the Infant concerns at present, for that Infants then were not capable of performing, (no not apprehensive) of any duty that related to Circumcisions scope in its Mysterie aforesaid.

Hence *Infant Circumcision* of the Male only. 2. At 8. days old only; and if at that age it was not then Circumcised, it was to be cut off from the Congregation of *Israel*.

Hence we see, that all the aforesaid respects to be observed by *Israelites* Male Infants, in reference to their Circumcision in Infancy, was not at present for their own personal concerns; but in reference to higher and further Mysteries to be represented thereby.

The ~~Reason~~ Male only was to be Circumcised, for that in the Male is the Manly nature which figureth forth the strength of the humanity, which the Lord calls for to be dedicated to Him, *Psal.* 68.28 *Thy God hath commanded thy strength.* Therefore the Mother of King *Lemuel*, (i.e. *cum quo est Deus*, with whom is God) said to him, *Give not thy strength to Women*, *Prov.* 31.3. and it's said, *Prov.* 20. 29. *The glory of young Men is their strength.* Hence, 1 *John* 2.14. *I write to you young Men, because ye are strong, and the word of God abideth in you: and you have overcome the wicked one.*

Hence it was, (we believe) that after the *Israelites* came out of *Egypt*, *the straitness and bondage*, (which figured out the slavery under the Sin) the Lord commanded all the Males (from 20 years old and upward) should be numbred by their pole, *Num.* 1.1,2,3. and no Female, nor Children were to be numbred with them.

Also in the Five Thousand miraculously fed with 5 Loaves, and 2 Fishes, *Mat.* 14. 22. and of those fed in like manner miraculously *Matth.* 15. 36, 37. no Women or Children, (though fed with them at the same time) were numbred; whose respective enumerations (if they had been mentioned) had greatned much the Miracles aforesaid; ~~and~~ also it's now more than probable, that the Males at 20 years old and upward, were appointed only to be numbred, *Num.* 1.1,2,3.

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For that the Males, in whom is the strength of the Humanity which God calls for, were most fit for war, in which the Lord intended

tended to exercise the *Israelites* (*Judg.* 1. 2.) in a Mysterie, as the said War figured forth to the *Israelites* the Spiritual Warfar against Sin and Satan, *Ephes.* 6. 12, 13. *That so his Name might become great in* Israel, *Psal.* 76. 1. and they renowned for it, according to their name derived from the name *Israel* given to *Jacob*, when he had prevailed with the Angel. *Gen.* 32. 28.

To which War the Spiritual strength is requisite; Therefore the Apostle exhorts the *Ephesians*, *Chap.* 6. 10, 11. *to be strong in the Lord*; which we may guess to be the reason that the Lord calls for the strength to be given to him, aforesaid, *Psal.* 68. 28.

Now for that the weakness was figured forth in the Female; Therefore the Lord appointed no Sacrament, or Mysterie to be administred unto them, which surely the Lord would have done, if Circumcision to Males had been a Sacrament or Mysterie for Infants personal priviledges and benefits; for that there is no respect of persons with God: and St. *Paul* saith, *Gal.* 3. 28. *There is neither Male nor Female, but all are one in Christ Jesus.* Hence the weakness was also by way of office held forth in the Female, as the strength was figured forth in the Male by way of office.

And therefore the curse is threatned to him who hath a Male in his Flock, and offereth to the Lord a corrupt thing, which is (no doubt) the Female: which figured forth the weakness, that is contradistinct to the strength.

Now the reason of the said Curse, that the Female (under the corrupt thing) was, for that the weakness cannot subdue and destroy the strong Lusts; But the manly Nature, which figureth the strength, must do that when it's Circumcised in a Mysterie; that is, hath its gross Sins cut off from it; which if they be not, then the Male or manly Nature is weak like the Women.

Hence it is said to the *Israelites*, when captiv'd to their strong Lusts, *How weak is thy heart since thou dost all these things, even the work of a presumptuous whorish Woman? Ezek.* 16. 30. And it is threatned to them, (*Isai.* 3. 12. *Nah.* 3. 13, 10.) who were enslaved to their Lusts, that Women, yea Children should rule over them, because they were through vitiousness become weak, like Women in passions, and like Children in understanding and government.

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The ~~Anoint~~ Male only was to be Circumcised, for that in the Male is the Manly nature which figureth forth the strength of the humanity, which the Lord calls for to be dedicated to Him, *Psal.* 68.28 *Thy God hath commanded thy strength.* Therefore the Mother of King *Lemuel*, (i.e. *cum quo est Deus*, with whom is God) said to him, *Give not thy strength to Women*, *Prov.* 31.3. and it's said, *Prov.* 20. 29. *The glory of young Men is their strength.* Hence, 1 *John* 2.14. *I write to you young Men, because ye are strong, and the word of God abideth in you: and you have overcome the wicked one.*

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tended to exerciſe the *Iſraelites* (*Judg.* 1. 2.) in a Myſterie, as the ſaid War figured forth to the *Iſraelites* the Spiritual Warfar againſt Sin and Satan, *Epheſ.* 6. 12, 13. *That ſo his Name might become great in* Iſrael, *Pſal.* 76. 1. and they renowned for it, according to their name derived from the name *Iſrael* given to *Jacob*, when he had prevailed with the Angel. *Gen.* 32. 28.

To which War the Spiritual ſtrength is requiſite; Therefore the Apoſtle exhorts the *Epheſians*, *Chap.* 6. 10, 11. *to be ſtrong in the Lord*; which we may gueſs to be the reaſon that the Lord calls for the ſtrength to be given to him, aforeſaid, *Pſal.* 68. 28.

Now for that the weakneſs was figured forth in the Female; Therefore the Lord appointed no Sacrament, or Myſterie to be adminiſtred unto them, which ſurely the Lord would have done, if Circumciſion to Males had been a Sacrament or Myſterie for Infants perſonal priviledges and benefits; for that there is no reſpect of perſons with God: and St. *Paul* ſaith, *Gal.* 3. 28. *There is neither Male nor Female, but all are one in Chriſt Jeſus.* Hence the weakneſs was alſo by way of office held forth in the Female, as the ſtrength was figured forth in the Male by way of office.

And therefore the curſe is threatned to him who hath a Male in his Flock, and offereth to the Lord a corrupt thing, which is (no doubt) the Female: which figured forth the weakneſs, that is contradiſtinct to the ſtrength.

Now the reaſon of the ſaid Curſe, that the Female (under the corrupt thing) was, for that the weakneſs cannot ſubdue and deſtroy the ſtrong Luſts; But the manly Nature, which figureth the ſtrength, muſt do that when it's Circumciſed in a Myſterie; that is, hath its groſs Sins cut off from it; which if they be not, then the Male or manly Nature is weak like the Women.

Hence it is ſaid to the *Iſraelites*, when captiv'd to their ſtrong Luſts, *How weak is thy heart ſince thou doſt all theſe things, even the work of a preſumptuous whoriſh Woman? Ezek.* 16. 30. And it is threatned to them, (*Iſai.* 13. 12. *Nah.* 3. 13, 10.) who were enſlaved to their Luſts, that Women, yea Children ſhould rule over them, becauſe they were through vitiouſneſs become weak, like Women in paſſions, and like Children in underſtanding and government.

And

And therefore the Lord commanded the Male only to be Circumcised by the Circumcising knife of the **Law**, and that in the Infancy or beginning of the fallen Mans state and condition, before the Lusts are grown too strong in him, like the Sons of *Anack*, as aforesaid.

the Again, the Circumcising Male was to be on the Eighth day after his birth precisely, no sooner, nor later; therefore a great Mystery was intended, for that many Infants might die before the Fourth, yea, the Second day; which Mysterie is in reference to Christ himself, whose day that is, who *bringeth* us to the true rest, *Heb.* 4. and therefore his day, and it was his day wherein he was Circumcised, *Luke* 2. who is called the Minister of the true Circumcision, *Rom.* 15. 8.

Hence they were Circumcited on that day, in reference to Christ, who is yesterday, and to day, and the same for ever, *Hebr.* 13. 8.

Also it is said, that the Male which was not Circumcised on that day, was to be cut off from the Congregation of the Lord.

Which figureth forth (we doubt not) but that those who were not spiritually Circumcised from their gross Sins, upon and in Christs day, that is, by him the Minister of the true Circumcision, must be cut off from Christs Spiritual Congregation, for such cannot be capable of Baptism in its Mystery, to the washing away all remaining defilements of Sin, after the gross Sins are cut off, as aforesaid; whereby we may have fellowship again with Christ, and no otherwise, as appears 2 *Cor.* 6. 15, 16. *ver.* 27. 2 *Cor.* 7. and therefore Christ was also Baptised himself (who needed it not) to figure this forth unto us by way of office also. From all aforesaid declared, concerning *Infant Circumcising*. 2. Of the Male only. 3. On the Eighth day only; and that if the Male was not then Circumcised precisely, no sooner nor later, that Male should be cut off from the Congregation of the Lord; which was a hard case, for that an Infant could not then either further or hinder its Circumcising: nor is an Infant then either apprehensive or sensible of what was then done to it, by or in its Circumcision.

Hence the *Israelites* Infants were then Circumcised in reference to others (not their own) personal concerns (at present,) and therefore they were commanded to be Circumcised by way of office only, and good document to grown *Israelites* only at present, upon the account aforesaid.

And so much for *Circumcision*, and *Infant Circumcision*. We

We come now to speak of *Baptism*, the other necessary following Sacrament or Mysterie ordained by the Lord Jesus, to set forth what is further to be done upon and in the true Circumcised ones, who have their gross Sins cut off by the Ministery of the true *Circumcision*, *Rom.* 5. 8. and by the true Circumcising Knife of the Law, which *Joshuah* in his office made use of in a Mysterie, as aforesaid.

This *Baptism* we are to seek for after we are Circumcised, even a thorow washing away of all remaining defilements of Sin, which remain in their degrees for some time in the Soul, after our gross Sins are Circumcised away.

And this *Baptism* through washing is so necessary, that without it in its order and degrees performed, we cannot attain to the Child-like Innocent life and state again, set forth by Our Saviour, to be the next way and means of entring into *the Kingdom of Heaven*, *Mat.* 18. Therefore the Apostle exhorts the *Corinthians* that having these Promises, *Rom.* 6. 27. *to purge them from all filthiness of Flesh and Spirit, perfecting holiness in the fear of God.*

Hence *Baptism* was ordained by the Lord Jesus for the use and end aforesaid, and must follow after Circumcisions use and work in its Mysterie is done.

Hence the *Israelites* who came out of *Egypt*, (the straits and bondage under the slavery of Sin, in a Mysterie) were then Prophetically Baptised unto *Moses*, in the Cloud, and in the Sea, as St. *Paul* saith, 2. *Cor.* 10. 1, 2.

So that the Circumcised ones who came out of *Egypt*, as aforesaid, were Prophetically Baptised also unto *Moses*, which doth clearly hint to us, that *Circumcision* doth reach (and interpretatively include *Baptism*, and *Baptism* also presupposeth Circumcisions work in its Mysterie.

Now since *Baptism* is owned by us to be a Gospel Ordinance, and sure also those who were Circumcised, were, as aforesaid, Prophetically Baptised also unto *Moses*; it must be granted (observe it well) that Christ was *Moses* under the dispensation of *Circumcision*, for that it is said, *they were Baptised unto* Moses.

Now *Baptism* is declared to be (*Mat.* 28.) Christ's Ordinance, appointed by Him, and performed solely by Himself, *Ephes.* 5. 27, 28. Hence is Christ under the Gospel dispensation [illegible] to be

be looked upon and considered to be the true Spiritual Administrator of *Circumcision* in its Mysterie; and so the Apostle calls him, *Rom.* 15. 8.

Now I say to you, that Jesus Christ was a Minister of *Circumcision* for the truth of God, to confirm the Promises to the Fathers; and that the Gentiles might glorifie God for his mercy, *ver.* 9. and the Apostle declares the like, *Col.* 2. 11. *In whom ye also were Circumcised with the Circumcision made without hands, in putting off the body of the Sins of the Flesh, by the Circumcision of Christ.*

Whence it follows from the said expresses, 1. *Cor.* 10. 1, 2. *Rom.* 15. 8. *Col.* 2. 11. that Christ was *Moses* the true *Circumcisor* and *Baptisor* under the Law, and also both of them under the Gospel also; And therefore they are both respectively begun and completed in him only, and are to be looked upon as included in each other, like *Ezekiel's* Wheels one within the other, *Ezek.* 1. 16.

Hence *Baptism* was brought in its office next, to be done after Circumcisions work is performed in its office and mysterie respectively.

And thence also it must follow by undeniable consequence, that if *Infant Circumcision* be a good document and instruction by way of office, as aforesaid; so is *Infant Baptism* also, and must be so intended by the Lord, and also received by us; for that one essentially and reciprocally depends upon the other. And here it must be granted, that those who were Circumcised, were declared to be Prophetically Baptised in the Cloud, and in the Sea, when they came out of *Egypt.*

Now it is evident that some little ones were among them who passed through the Sea, *Exod.* 10. 10, 24. Hence they also were Baptised in the Cloud, and in the Sea, for it is said *They were all* (without exception) *Baptised.*

And by that reason, and upon the account aforesaid, in reference to the Prophetical Mysterie, Christians Infants may be Baptised also, even by way of office, otherwise we deny grown Christians to have as good a document by *Infant Baptism*, as grown *Israelites* had by *Infant Circumcision*, upon the respective accounts betwixt them, as aforesaid.

But this aforesaid by the way only as a preparative to our further justification of *Infant Baptism* by way of *New Discovery*, which we doubt

doubt not but *(Chriſto aſſiſtente)* to do, after we have ſet forth more diſtinctly what *Baptiſm* is in its Nomination and Notation.

Baptiſm in its Nomination or Notation, comes from the Greek word Βαπτίζω to waſh or cleanſe, or dip, and anſwers to the Hebr. word טבל which ſaid word is uſed *Ruth* 2. 4. and is by *Arias Montanus* rendred *Intinge buccellam in Aceto*, dip or waſh thy morſel in the vineager; which ſaid word the Septuagint hath, βάπτιζε τὸν ψωμὸν ἐν τῷ ὄξει Baptiſe or waſh thy morſel in the vineager. *burnt*

Hence *Baptiſm* notes in its nature and ſignification, a waſhing or cleanſing with that which is moſt fit to cleanſe, as Water is moſt experimentally known to be of a mundifying and cleanſing nature, *Ezek.* 16. 4. 2 *King.* 5. 10.

And therefore it is a moſt fit means to figure forth *Baptiſm*, our Spiritual waſhing and cleanſing from all filthineſs of the Fleſh and Spirit, 2. *Cor.* 7. 1, 2.

Hence the Lord Jeſus annexed to his Goſpel Diſpenſation, (which is the Diſpenſation of Faith, *Mat.* 28.) *Baptiſm*, for that the Belief is the purifying Grace and means through the Word (which is indeed the Chriſt of God, *John* 1. 11.) to waſh away all remaining defilements of Sin, as aforeſaid.

Hence it is ſaid *(Epheſ.* 5. 26, 27.) Chriſt gave himſelf for his Church, that he might ſanctify and cleanſe it through the Word; and it is ſaid, *John* 15. 3. *Now ye are clean through the Word I have ſpoken to you.* And it is ſaid, *Acts* 15. 9. *He purified their hearts through Faith.*

Thus we have in brief offered to conſideration, what *Baptiſm* in general is; and upon what account the Lord Jeſus brought it in, and alſo annext it to his Goſpel Diſpenſation, and how it preſuppoſes Circumciſions work, before it can have its proper operation in its Myſterie upon the ſame real object that *Circumciſion* was converſant about, which was the Male Infant to be Circumciſed only, and that on the Eighth day only; and that if it were not Circumciſed in that day, then that Male Infant was to be cut off, as aforeſaid.

Hence what the Male figured forth, which was the Manly Nature, muſt be alſo conſidered to be Baptiſed or waſhed, and that by Chriſt in his day figured forth in the Eighth day, and if the Manly Nature be not Baptiſed then, by Chriſt in his day, it muſt be cut off from

Chriſts Spiritual Congregation, which is the Kingdom of Heaven.

Yet our Saviour ſpecifies and recites none of theſe in his commiſſion for *Baptiſm* by any intimation written, though they muſt be neceſſarily underſtood to be Baptiſed alſo, becauſe in the ſame nature wherein the work is to be ~~done~~ begun (which is in *Circumciſion*, as aforeſaid) in the ſame it muſt be compleated and perfected; and therefore all aforeſaid muſt be underſtood and intended to be Baptiſed alſo upon the account aforeſaid, ~~of~~ upon the near relating and eſſentially depending of *Circumciſion* and *Baptiſm* (upon the account aforeſaid) betwixt themſelves in reference to the reſpective uſes they are for; reſpectively to the ſame ſcope and end; yet as aforeſaid, Chriſt mentions not a tittle to that purpoſe in his Ordinance of *Baptiſm*.

Hence it doth inevitably follow, that the Lord Jeſus doth forbear to ſpecifie that again *à parte poſt*, which is ſo clearly expreſt in the *parte ante*, that is expreſſed and appointed in *Circumciſion*, as aforeſaid.

Hence upon the like reaſon we may, and ought to believe, that the Lord Jeſus did intend to allow and warrant *Infant Baptiſm* by virtue of his Command for *Infant Circumciſion*, upon the reciprocal accounts being alike uſeful, reſpectivelly to the ſame ſcope and end, as aforeſaid.

The Lord may (we hope none will deny it) make uſe (when he pleaſes) of thoſe rules and maxims he hath taught us to make uſe of upon all occaſions, to prevent multiplicities and tautologies of things, which muſt be underſtood to relate together, as ſpecials under one general, as every *ſpecies* doth under one *genus*, and every member relates reſpectively, in its communication to the integral or whole, to make up its integral, what it is, or ought to be.

Hence *genus*, or the general, is *quod communicat totam ſuam eſſentiam ſuis ſpeciebus*, that is, the general communicates its whole eſſence to its ſpecials under it, as Animal doth. Plants whole eſſence of vegitative and ſenſitive life or virtue to Man and Bruit, alike vegitable and ſenſible; ſo do all members of the integral or whole, communicate their eſſence reſpectively to the whole: hence, ſince generals have their influences in and upon all ſpecials and particulars under them reſpectively, they need not be taught and expreſſed in every ſpecial or particular under them reſpectively, but only in one, for that the general is the ſame to every ſpecial in its communi-

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cation respectively, as it is to one; and therefore to express it more than once, is but *idem per idem*, and *à frustra* (to little purpose) *quod potest fieri per pauciora.*

Now that wise Artists make use of the said rule upon due occasion, We shall give you but one instance among many; *Ramus* in his Logick, (the best, we believe, *secundum regulam*, χαθολὸ πρῶτον *& methodum*, that ever (of the many that have) appeared to us) when he hath set forth *argumentum* as it is in its use, ~~for that which follows the said word argumentum~~, and distributed it into its consentany and dissentany affections respectively, he never repeats *argumentum* again, neither in cause nor effect, subject, nor adjunct, *&c.* though it must necessarily be understood under all the respective heads and topicks of Logick, it being the *genus generalissimum* to them all respectively, yet he doth not repeat it again, *causa est argumentum cujus* ~~vires~~ *est*, *effectum est argumentum quod è causis existat*; but only saith, *causa est cujus* ~~vires~~ *est*, leaving out *argumentum*, and so out of the rest; because it being the general, it must be understood upon the account aforesaid, to have the same influence into all the specials under it respectively that it hath to one of them.

Now shall we believe otherwise, but that the God of all Arts and Wisdom (which teacheth others, as aforesaid, to make use of the said maxime) may and doth make use of the said rule (in his divine records, commonly called the Scriptures) as he thinks fit to his intelligible and rational creatures for brevities sake, when parallel respects of things (as *Circumcision* and *Baptism* are respectively to the same end in general, as aforesaid,) do necessarily, and in all conveniency infer the same to be alike to the respective uses, though dissenting in themselves, as all parts and members are which relate to the whole of which they are members.

Hence *Circumcision* and *Baptism* (the two necessary Ceremonies for the use and uses aforesaid,) and so necessary and essentially depending on each other upon the account aforesaid, *Circumcision* being the *principium*, the other *finis* of the same, and to the same design, as aforesaid; and for that Infants, as Infants, whether *Israelites*, or Christians Infants, are all alike in all respects to their respective *Circumcision* or *Baptism* aforesaid; We do affirm, that *Infant Circumcisions*

cumciſions command, may, and ought to be thought to be allowed its practice [illegible], without a new command upon the account aforeſaid, that *Generalia generaliter & ſemel docenda.*

The Lord himſelf declares it, by what is expreſt, *Mark*, 13. 37. That he intends that we ſhould take his command, given but to ſome expreſsly, to include all others in like caſe to be conſidered to do, or allowed to do the ſame by virtue of the ſaid command or injunction which is appointed thereunto; for when the Lord Jeſus had given an injunction to watch, he explains his intent further, (leaſt others after times ſhould think the ſaid injunction concerned not them, but only his preſent Diſciples, to whom he then ſpake) he ſaith *what I ſay to you, I ſay to all*, Watch.

Hence we ſee it was meant further than to thoſe to whom it was literally ſpoken at preſent, the reaſon is granted, *à pari*, becauſe all are one time or other ſubject and liable to the like dangers and temptations reſpectively, that his then preſent Diſciples were, which he warns to take heed of the then dangers.

And therefore, ſince *Infant Baptiſm* is a parallel in all reſpects, as aforeſaid reſpectively, with *Infant Circumciſion* to all intents and purpoſes, that they are, and may be applied unto, as aforeſaid.

We do with confidence aſſert, that the Lord did intend that we may upon all due occaſions, Baptiſe Infants under the Goſpel, as the *Iſraelites* did Circumciſe their Infants, by his command under the legal diſpenſation; for that one command doth (upon the account aforeſaid) give alike allowance to all perſons and things alike conſiderable, and to be concerned as *Infant Baptiſm*, and *Infant Circumciſion* reſpectively, are to be conſidered in reference to each other, and their end for which they are reſpectively appointed.

Now it being ſo the rule, *à quatenus ipſum ad de omni eſſi ax eſt illatio*, juſtifies *Infant Baptiſm* upon the account of the ſaid rule; for that the ſaid rule declares, that from one thing or perſon as ſuch, ariſes a prevalent influence to include all to be granted, in like manner to be owned as ſuch, and ſo under the ſame conſideration to be conſidered reſpectively.

As *Abraham* is declared to be juſtified only as a Believer, *Rom.* 4. 22.

Hence every true Believer may aſſure himſelf upon *Abraham's* account

account aforeſaid, to be juſtified alſo, without being particularly named that he is alſo juſtified; the reaſon is for that an identity and ſameneſs in things, muſt neceſſarily be owned alike to all intents and purpoſes, in whomſoever, or whereſoever it is found reſpectively, which is the aim and ſcope of the rule aforeſaid, *à quatenus ipſum*, &c. in the ſenſe and latitude thereof.

And it's obſervable which is expreſſed *Rom.* 4. *ver.* 23, 24. that *it was not written for his ſake alone, but for us alſo who believe.* And the reaſon muſt be from, and upon the account of the ſaid rule, that *quatenus ipſum ad de omni*, &c. and may we not ſay therefore, *à pari*, that *Infant Circumciſion* was not written for *Iſraelites* Infants alone, *in abſtracto*, but for Chriſtians Infants alſo *in concreto*.

Upon the like account to warrant thereby *Infant Baptiſm* from *Infant Circumciſion*, though that be only commanded expreſsly, and not *Infant Baptiſm* in like manner expreſsly; for that *à quatenus ipſum ad de omni efficax eſt illatio.*

Now *Infant Circumciſion* was commanded only, as *Iſraelites* Infants were in Infancy, ſuch and ſuch, ſo and ſo. Therefore there is no more reaſon to diſallow of *Infant Baptiſm*, than of *Infant Circumciſion* in themſelves reſpectively, to be conſidered in their reſpective Infancies; and as for the command of *Infant Circumciſion* only, that doth not hinder, but confirm the allowance of *Infant Baptiſm* upon the account aforeſaid, eſpecially ſince no prohibition (in any caſe) is given againſt *Infant Baptiſm*. being able to & so such & such

So that *Infant Baptiſm* may be practiſed by way of office, and as a good document, be as uſeful to grown Chriſtians upon the acccount aforeſaid, as *Infant Circumciſion* ever was ordained by way of office likewiſe, and not otherwiſe, as aforeſaid.

Hence it's more conſentaneous, and agreeable to reaſon, for Chriſtians to Baptiſe their Infants, in order to the coming again to the Child-like innocent life (which is the ſole end both of *Circumciſions* and *Baptiſms* Ordination reſpectively, as aforeſaid,) for that *Infant Baptiſm* is the more lively and perſpicuous exemplar of the two, of the attainment unto the Child-like innocent life; becauſe Chriſtians Infants are as innocent as *Iſraelites* Infants could be, and *Baptiſm* being a thorow waſhing (after *Circumciſions* work in its Myſterie is performed,) from all remaining defilements of Fleſh and Spirit.

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Hence upon the aforeſaid account, *Infant Baptiſm* is a more ſignificant and uſeful document and inſtruction, in order to the Child-like innocent life and ſtate, than *Circumciſion*; therefore it cannot in reaſon and equity be denyed, but that the Lord did intend its practice as well as *Infant Circumciſion*, but did not command it expreſsly, becauſe needleſs upon the account of the rules aforeſaid, *generalia generaliter & quatenus ipſum ad de omni.*

And therefore we cannot in reaſon think, that God gave grown *Iſraelites* ſuch a good document and inſtruction, in order to ſignify to them the firſt ſtep unto the Child-like innocent life, by commanding them to Circumciſe their Infants by way of office only, (as aforeſaid) to mind and admoniſh them upon all occaſions thereof: but we muſt with like (if not with more) reaſon think, that the Lord doth allow of *Infant Baptiſm*, to mind and admoniſh grown Chriſtians upon all occaſions, duly to endeavour after the completing the Child-like innocent life, as *Baptiſm* in its Myſterie doth ſet forth by a thorow waſhing from all remaining defilements of Sin, after *Circumciſion* in its Myſterie hath cut off the groſs Sins; and therefore the Lord (to his Honour be it ſpoken) cannot but allow of *Infant Baptiſm* to be adminiſtred alſo by way of office and as a good document, and reſpectively to grown Chriſtians, by allowing them alſo to Baptiſe their Infants, as the *Iſraelites* were commanded to Circumciſe their Infants upon the like, and no other account, as aforeſaid.

We cannot perſuade our ſelves otherwiſe than as aforeſaid, unleſs we do charge the Righteous and Juſt Lord to be more neglective and injurious to grown Chriſtians, than he was to grown *Iſraelites*, by not allowing grown Chriſtians alike (if not a more ſignificant) document and inſtruction (than *Infant Circumciſion* was) by Baptiſing their Infants, in order to the completing the ſaid Child-like innocent life thereby.

We hope they will not impoſe upon us to believe, (for fear of unthought of evil conſequences to follow thereupon) that God did command *Infant Circumciſion*, and did intend to diſown *Infant Baptiſm* only upon his own meer authoritative will and pleaſure without any further reaſon but his meer Will for the ſaid commanding *Infant Circumciſion*, and diſowning *Infant Baptiſm*, which is as uſeful and ſignificant

ſignificant to all intents and purpoſes, as ever *Circumciſion* was, for no other reaſon, but becauſe he would: this we cannot yield unto, for that Gods Infinite Wiſdom is previous and foregoing to all his Works, as it is expreſſed, *Pſal.* 104. 24. *O Lord how manifold are thy Works! in wiſdom thou haſt made them all.* Hence in great Wiſdom (and no otherwiſe) did the Lord ordain *Infant Circumciſion.*

And therefore he could not out of meer will and pleaſure diſown *Infant Baptiſm*; for that if he do, he doth diſown that which is as rational and uſeful upon the account of all like reſpects betwixt *Infant Circumciſion*, and *Infant Baptiſm*, as ever *Circumciſion* was.

This they dare not ſtand unto, and therefore ask them why the Lord ſhould own *Infant Circumciſion*, and command it, and yet diſown *Infant Baptiſm*, which Chriſtians Infants are as capable of to all intents and purpoſes, as *Iſraelites* Infants were of *Infant Circumciſion.*

Ask them the reaſon aforeſaid, they anſwer (for a ſhift, as we have heard from ſome, not knowing a better reaſon for it, for want of ſearching into Divine Writ for a better:)

That God (ſay they) did it to diſtinguiſh *Iſraelites* Infants from Heathens Children; whereas indeed that reaſon for it, is more frivolous, than *Infant Baptiſm* is; for that Heathens ſeldom ſee (unleſs by accident) *Iſraelites* Infants in that age, to ſhew their *Circumciſion*; and we judge that the grown *Iſraelites Circumciſion* was more advantagious for that purpoſe, for that they could give the grown Heathens a particular account of their *Circumciſion*; Wherefore their God commanded them to be Circumciſed, but yet take their aforeſaid reaſon for *Infant Circumciſion* as it is, and then retort it upon them, and tell them that they confeſs thereby that God commanded *Infant Circumciſion* by way of office only, for that is no more (by their Confeſſion) than a repreſentative to Heathens for the end aſſigned, as aforeſaid; and it's all we aver, and ſay, (but in a better ſenſe) that God did command *Infant Circumciſion* by way of office only, and to be a fit document and inſtruction to grown *Iſraelites*, as hath been demonſtrated upon the accounts and ends ſet forth, as aforeſaid.

And *Infant Circumciſion* being ſo commanded, we ſay it's commanded upon no other grounds, than upon what *Infant Baptiſm* may be

be practised, that is, by way of office and good document unto grown Christians, as hath been often (for memories cause) expressed, and urged.

Now it being so, that *Infant Baptism* is not urged for its practice, but only by way of office, which is the same that contradicents to *Infant Circumcision* confess, as it's proved from their own confession iscommanded for.

Hence we say that there was no need for a new command for to warrant *Infant Baptism* upon the account aforesaid, for its Administration; for that there is one before, *viz.* for *Infant Circumcision* administred by way of office only, and it being so; the antient practised rules attest and warrant another thing to be done by way of like office also, as *Infant Baptism* is with *Infant Circumcision*, as aforesaid, which said ancient maxims are these ensuing.

Generalia generaliter, & semel docenda: à quatenus ipsum ad de omni efficax est illatio.

1. Generals are to be taught generally, and at once.

2. That from such and such, to and so, ariseth a prevalent Inference, and concluding of another like thing, as such and such, so and so, in like manner both these rules are founded in the head of comparates in Logick, *à paribus* from likenesses betwixt things that are to be considered as adequate and alike respectively, in reference to each other, as *Infant Baptism* is with *Infant Circumcision* by way of office, as aforesaid.

We can give many instances for the practice of the first named maxim *generaliter*.

Ramus (mentioned before) never names *argumentum* but once, (after its distribution) though it have its influence in and upon every head of Logick, because its *genus generalissimum*, the chief general to them all as specials under it, for *genus communicat totam suam essentiam suis speciebus*, that is, the general communicates its whole general essence to all specials under it.

Instance: *Animal* doth in like manner communicate the vegitative and sensitive virtue and life to Man and Beast.

And therefore to express a general more than once, is needless; for that it's *idem per idem*, the same by the same; and the rule is, *frustra fit per plura quod potest fieri per pauciora*; it's a *frustra*, and

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is to little purpoſe to do a thing by many things, which may be done by fewer.

Hence the ſaid rule for and by teaching generals at once is practiſed, to prevent needleſs tautologies, and repetitions of things alike to be conſidered, and may be underſtood by one, and at once.

And is it not a needleſs repetition to recite a new Command for warranting *Infant Baptiſm*, when the Lord hath given one before for *Infant Circumciſion*, which was adminiſtred upon no other nor better account, than *Infant Baptiſm* may be adminiſtred alſo?

And ſince it is ſo betwixt *Infant Circumciſion*, and *Infant Baptiſm* reſpectively, that rule alſo, *à quatenus ipſum ad de omni*, juſtifies *Infant Baptiſm*, though it have no expreſs command for its practice, yet it's as truly warranted as *Infant Circumciſion* is, though it be commanded; yea, and by virtue of the ſaid command, for that *Infant Baptiſm* is ſuch and ſuch, ſo and ſo, as *Infant Circumciſion* is ſuch and ſuch, ſo and ſo, in reference to the ſame uſe and end reſpectively, as aforeſaid.

It's ſaid that *Abraham* was juſtified only as a Believer, *Rom.* 4. Hence every true Believer may aſſure himſelf (upon the account of *Abraham's* Juſtification) that he is Juſtified alſo, though he be not named by an expreſs to be Juſtified alſo.

And it's aſſured him from the rule *à quatenus ipſum*, as aforeſaid; for that he is ſuch and ſuch, ſo and ſo; and therefore needs no new naming of him juſtified, but his true Belief by Faith is ſufficient, as *Abraham's* was.

For that an identity and ſameneſs muſt neceſſarily be owned in one as well as the other, where it is found.

But becauſe the contradicents to *Infant Baptiſm*, do ſo tenaciouſly adhere to the having a particular Command for their practice of a duty to be done upon Scripture account and liking, as they do for the practice of *Infant Baptiſm*; or they will not (as they do not) own the practice of it.

We ſhall offer to their ſerious conſideration that expreſs, *Deut.* 25. 4. concerning Oxen, *Thou ſhalt not muzzle the mouth of the Oxe when he treadeth out the Corn.*

The Apoſtle makes uſe of the ſaid naked command, concerning muzzling the mouth of the Oxe in the caſe aforeſaid; ſaying, 1 *Cor.* 9. 9.

Doth God take care for Oxen? (as to fill his Divine Records with Commands for them, which are intentionally writtten for more Heavenly concerns than Oxen,) *or ſaith he that altogether for our ſakes? for our ſakes no doubt this is written,* (ſaith the Apoſtle) who would have thought the ſaid Command concerning the Oxe, had been intended (unleſs the Apoſtle had declared ſo much) to be a Command in ſpecial, concerning the livelyhood of Evangelical Miniſters, of which there is not a tittle in the ſaid Scripture, neither before nor after; yet the Apoſtle doth apply it to be chiefly intended for the providing and giving livelyhood to Evangelical Miniſters; ſo alſo, 1 *Tim.* 5. 18.

Now what is his warrant for ſo doing? ſurely no other, but only from *argumentum de comparatis*, viz. *à minori ad magis*; that is, from comparates of the leſs to the greater, which is, that if the Lord commanded ſo concerning the Oxe, He meant it to be underſtood more eſpecially concerning Evangelical Miniſters livelyhood, though he did not expreſs ſo much therein.

And may We not ſay the like for and concerning *Infant Baptiſm*, from Gods command for *Infant Circumciſion*?

That God intended thereby his allowance, or warrant for *Infant Baptiſm*.

For can we think that God had ſuch care for *Infant Circumciſion*, as to command that, and altogether paſs by his taking notice of *Infant Baptiſm*: whereas it's as rational, uſeful, and documental in being adminiſtred by way of office, as ever *Circumciſion was*, which was adminiſtred only by way of office, as aforeſaid; and *Infant Baptiſms* Adminiſtration by way of office, doth repreſent and hold forth a more lively and perſpicuous document, in reference to the end both of *Circumciſions* and *Baptiſms* work, for which they were brought in reſpectively, as aforeſaid.

Hence *à minori ad magis* alſo; that is, from the leſs to the greater, betwixt *Infant Circumciſion* & *Infant Baptiſm*; for that *Infant Circumciſion* being the leſs ſignificant by way of office, than *Infant Baptiſm*, upon their reſpective conſiderations is, in reference to the attaining unto the Child-like innocent life and ſtate.

It cannot in reaſon be denyed, but that God did intend by his command for *Infant Circumciſion*, to warrant the practice of *Infant Bap-*

ſiſm

tiſm alſo without a command; or truly, as the Apoſtle tells the *Cor.* that God intended there ſhould be the allowance of Evangelical Miniſters livelihood; by his only commanding *not to muzzle the mouth of the Oxe*, though he did not give command for it alſo, as he did for the Oxe.

All aforeſaid for the adjuſting *Infant Baptiſm*, upon the Divine conſiderations aforeſaid, in reference to the juſtification of *Infant Baptiſme*, muſt (as we perſuade ourſelves they will) be yielded unto, or we ſhall at laſt intangle our ſelves, as *Pharaoh* ſaid, the *Iſraelites* were intangled, *Exod.* 14. in ſuch enſuing evil conſequences by our not yielding, as will infer many unworthy (we are afraid blaſphemous) reflections upon the Lord Jeſus, by his neither commanding, nor forbidding *Infant Baptiſm*; for that all the long & violent conteſts among conſcientious Chriſtians have been thereupon, becauſe the Lord hath not forbidden, nor commanded it.

Hence, one party diſowns it, becauſe it is not commanded: the other party pleading for it, and practiſing it, (as they may) becauſe it is not forbidden.

Now, if the Lord had pleaſed to have commanded, or forbidden *Infant Baptiſm*; ſurely the ſad and known conteſts about it, had (we are more than confident) never been.

Hence we do *ex ſine rei*, and upon the matter, make the Lord to be (*abſit blaſphemia dicto*) the firſt author of them all, for it's a true maxim, *Quod eſt cauſa cauſæ, eſt cauſa cauſati: in cauſis immediatè dependentibus inter ſe.*

That is, the cauſe of a cauſe immediatly depending on each other, is the firſt cauſe of the thing cauſed thereby.

Now ſince all the conteſts that have been about *Infant Baptiſm*, are for that the Lord hath neither commanded it, nor forbidden it, as he might eaſily have done either.

Hence we make him *cauſam*, at leaſt *cauſam ſine quâ non*, of all conteſts about *Infant Baptiſm*.

There is a ſtory (whether true or feigned it matters not, for *ficta argunnt fidemque faciunt*, as that of the Trees) *Judges* 9. 8. (that went forth to chooſe a King) of a very ſtrife lover Parent, who when he looked to die, made his laſt Will and Teſtament ſo dark and ambiguous for ſenſe and meaning, on purpoſe his Children ſhould not

know in expreſs words his reſpective intentions towards them in reference to his laſt Will and Teſtament; ſaying to himſelf, it doth me good to think how my Children will contend and quarrel among themſelves after my death concerning my words towards them in my laſt Will and Teſtament.

We forbear the application relatively to Chriſt's laſt Will and Teſtament.

But yet if the Lord Jeſus did not intend that his command for *Infant Circumciſion* ſhould adjuſt the warrant for *Infant Baptiſm*, without more ado; We infer, the Lord Jeſus to deal *ex ſine rei* upon the matter, as darkly and ambiguouſly in his laſt Will and Teſtament (in reference to *Infant Baptiſm*) as the ſtrife lover Parent did in his laſt Will and Teſtament, as aforeſaid: As if the Lord Jeſus were pleaſed (by his neither commanding nor forbidding *Infant Baptiſm*) with all the ſaid conteſts and ſtrifes that have riſen among his Children and Diſciples about it.

This muſt follow upon the Lords own teſtimony in another caſe, *à pari*, *Prov.* 8. 36. where it's ſaid by the Spirit of God, *all that hate me love death*, that is, the damnable death.

But who loves that? for *nemo vult ſui deſtructionem*, ſaid a Heathen.

Yet becauſe he that hates God, which conſiſts in a ſeparated life from God, doth bring the ſaid inevitable death upon himſelf, as if he loved it.

And ſo we frequently uſe the expreſſion of loving that miſery and puniſhment we bring upon our ſelves (knowingly and voluntarily) which is annexed by aſſignment unto the ſame.

As when we ſay to a Thief taken in the fact, that he longed to be hanged, when he deſires nothing leſs in his affections.

Hence *à pari*, it muſt (*ex vi conſequentiæ*) follow, if the Lord doth not command, nor forbid *Infant Baptiſm*, by reaſon whereof all the conteſts and ſtrifes about it have riſen, that he is charged (if the command for *Infant Circumciſion* was not intended to warrant its practice) to be at leaſt the *cauſa ſine qua non*, that is the cauſe without which the conteſts about *Infant Baptiſm* had not been among conſcientious and profeſſing Chriſtians.

Hence

Hence we do stick to it, and affirm with more than confidence, that God intended his command for *Infant Circumcision* (upon the parallel respects betwixt *Infant Circumcision* and *Infant Baptism*, as aforesaid) should declare [redacted] allowance of the practice of *Infant Baptism*, about which there hath been such bitter opposition, by reason the Lord hath neither commanded it, nor forbidden it.

God hates, especially among his conscientious Disciples, all such contests and quarrels; For first, he is (as he is truly stiled in a known place) *the Author of Peace, and Lover of Concord*, and calls all his Disciples to peace.

And is the true *Joseph*, who warns his Brethren not to fall out by the way, *Gen.* 45. 24. but *endeavour to keep the unity of the Spirit, and the bond of Peace*, *Ephes.* 4. 3.

Hence, surely the Lord Jesus would not have been so negligent, careless, unmindful (μεγίνοιδα) as neither to command, or forbid *Infant Baptism*, to have prevented the strifes aforesaid (between two well meaning parties) about it; for that they are so contrary, (especially to break forth among his professing Disciples,) to his own inclination to Peace and Concord, so much, and in divers places declared in the Scriptures.

Upon all which aforesaid, let us pensitate and weigh that good and wholsom express in *Publick Baptism*.

Doubt ye not, but be well perswaded for the time to come, oh ye contradicents of *Infant Baptism*! that God allows and owns that charitable work of ours in bringing Infants to his Holy *Baptism*; for that they are (being Baptised) as good a document of remembrance to grown Christians upon the account aforesaid, as ever *Infant Circumcision* was, though commanded; but yet commanded upon no other accouut, but by way of office, as aforesaid respectively, by which Christians Infants ought, and no otherwise to be Baptised.

We shall not presume to trouble the contradicents to *Infant Baptism* further, by multiplying more seeming arguments *in specie* for it, which yet *in re verâ* will be but repetitions, and *idem per idem*, contrary to the maxime, *generalia generalitèr, & semel dicenda.*

Therefore we desire them seriously to examine what we have here offered to consideration, in reference to the Justification of *Infant Baptism*, by our (through Gods direction) *New Discovery* of the way and means thereof, as aforesaid.

Yet

Yet give us leave to say, for a further illustration of the more than probable intention of the Lord to wrap up his allowance and owning *Infant Baptism* in his command for *Infant Circumcision*, and especially not prohibiting it, without a repetition of another command for *Infant Baptism*; for that the Spirit of Wisdom doth frequently in Holy Writ fold up for many causes very much in little, or in half that which is intended, and must be explicated respectively to make the sense and scope of the portion of Scripture (where it is) full and compleat, to the purpose that the said Scripture is appointed for.

And there are many instances thereof in Holy Writ; but we will offer but two at present. One is in *Psal.* 1. 6. where it's said, *the Lord knows the way of the righteous, but the way of the wicked shall perish.*

In the first part of the said Verse, there must be supposed to make the sense thereof full and perspicuous, the contrary to that which is exprest in the latter part of the Ver. (*viz.*) *the way of the wicked shall perish*, which is, *the way of the righteous shall be preserved*, for preservation is contrary to perishing.

Hence two axioms in the said part of the Verse, one apparent, *the Lord owns the way of the righteous*; the other latent, which is this, the Lord saith, *therefore the Lord preserves the way of the righteous*; the reason is, because the righteous and wicked are contraries; and, therefore, if *the way of the wicked shall perish*, therefore *the way of the righteous shall be preserved*; and it's for that the Lord owns the *way of the righteous*, therefore his way *shall be preserved.*

In the latter part of the Verse is positively attested, that *the way of the wicked shall perish*, the reason is clear, when the contrary to the first part of the Verse is added and expressed, which is, the Lord disowns the *way of the wicked*, as he owns the *way of the righteous* upon the account that whether we are wicked or righteous; therefore he disowns the *way of the wicked. shall perish for that is righteous by*

aforesaid wicked are contrary

The Proverbs of *Solomon* are full of such *latent* and *tacit* disposures of Scriptures; but we shall give you but one instance of the very many so couched there, as aforesaid; which said instance is in *Prov.* 13.10. *Only by pride*, (or *rashness* rather) *cometh contention, but with the well advised is wisdom.*

There

There muſt be theſe axioms laid down in the firſt part of the Verſe.

1. Folly is the attendant of Pride or Raſhneſs.
2. Therefore by Pride, (or Raſhneſs rather,) cometh contention.

In the latter part of the Verſe theſe two axioms.

1. Wiſdom attends the well adviſed.
2. Therefore with the well adviſed there is peace and quietneſs.

In the firſt part of the Verſe is ſupplyed Folly, the contrary to Wiſdom, ſpecified in the latter part of the Verſe.

And in the latter part is ſupplyed the contrary to Contention in the firſt part of the Verſe.

Which contrary is Peace and Quietneſs; and ſo the full ſenſe and ſcope of the ſaid Verſe is laid down by the demonſtration of the cauſe of Raſhneſs, *viz.* Folly ~~with~~ Raſhneſs is the cauſe of all contention.

In the latter part of the Verſe is laid down the cauſe of well adviſedneſs, which is Wiſdom; and that being with the well adviſed, it cauſeth and preſerveth Peace and Quietneſs, which is the contrary to Contention in the firſt part of the Verſe.

Thus it appears how the Spirit of God doth in Holy Writ contract and wrap up many depending axioms, which are requiſitely to be ſupplyed to explicate the intended ſenſe and ſcope in them for brevities ſake.

And the ground and warrant of the contraction by *latent* and *tacit* diſpoſures of them in the portions of Scriptures where they are, is from the rule of contraries in Logick; for that contraries are ſuch oppoſites, that *uno affirmato, alterum negatur*, and *uno negato, alterum affirmatur*, becauſe they do *ratione & re inter ſe diſſentire*.

That is, contraries are ſuch oppoſites, that one being affirmed, the other muſt be denyed, and one being denyed, the other muſt be affirmed; becauſe ſuch oppoſites both in Logical reſpect, or reſpective reaſonings; and in alſo their reſpective natures & beings, oppoſe one another, as the righteous and wicked do.

And therefore where ſuch oppoſites are diſpoſed together, the intelligent can draw forth for the reſpective uſes, ſuch *latent* and *tacit* axioms out of thoſe that are mentioned and expreſſed in the ſaid Scriptures; As the Lord knows or owns the way of the righteous, therefore he diſowns the way of the wicked, becauſe the wicked is contrary in his way to the way of the righteous.

So

redundat quia antea

So the *way of the wicked ſhall periſh*, as it is expreſſed. Therefore the *way of the righteous ſhall be ſafe*, or preſerved; for that the wicked and righteous ones ways (owned and diſowned) are contraries, as in the firſt part of the Verſe declared.

So in *Prov.* 13. 10. *By Pride or raſhneſs cometh contention*, therefore with well adviſedneſs, or with the well adviſed is quietneſs and peace; for that raſhneſs and well adviſedneſs are oppoſite contraries; and therefore, if by raſhneſs cometh contention, it muſt follow *a contrariis contrariorum conſequentiis* that is, from the contrary conſequentials of conſequences; from well adviſedneſs comes peace and quietneſs.

So if Wiſdom is the attendant of well adviſedneſs as it's expreſt to be in the Verſe, *with the well adviſed is wiſdom*; for that is the cauſe of well adviſedneſs, and the guide of the well adviſed.

Therefore by the rule of contraries, as aforeſaid, Folly is the attendant and cauſe of raſhneſs, for that is the oppoſite to Wiſdom.

Now if all ſuch portions of Scripture (wherein ſuch *latent* and *tacit* diſpoſures of axioms are contained, as are in *Pſalms* 1. 6. and *Prov.* 13. 10. (in which Book multitudes are contained) were ~~expreſſly~~ *uno, & uno intuitu*, laid forth, that is, opened at once, and together; how voluminous and big would they ſwell the Bible unto? even too big for a Pocket reception, and a *Vade Mecum* upon the account aforeſaid. Neither could the Bible be read over ſo ſoon and often, with all the axioms relating to the ſaid reſpective portions of Scriptures, and explained (as they muſt be) to make the intent and ſcope of them appear to open view, as they do being diſpoſed as they now are, by the ſupplies added out of each contrary, as aforeſaid.

expreſſed fully

Therefore the Lord in great Wiſdom, diſpoſed multitudes of Divine axioms in Holy Writ for brevities cauſe, and ends and purpoſes aforeſaid.

do tacit & Latent

And may we not (in like manner) think that the Lord omitted his Command for *Infant Baptiſm*, though he allow and own it upon the reſpective accounts aforeſaid betwixt it and *Infant Circumciſion*, in reference to their reſpective Adminiſtrations for brevities cauſe, and to avoid needleſs repetitions; which if he had commanded it expreſly, yet it had not been (nor could be) upon any other account than that which he gave for *Infant Circumciſion*.

For

for which it was to be done by way of office only, and good docu-ment to others concerns at preſent, not their own; and therefore ſince *Infant Baptiſm* may be done by way of office alſo, and to as good purpoſe as ever *Infant Circumciſion* was, it was needleſs (with reverence be it ſpoken) for the Lord to repeat a new Command for *Infant Baptiſm* alſo, for that upon the account aforeſaid, it had been (we believe) but a tautology *idem ad eundem*, that is the ſame to which went before *ex ſine rei* upon the matter, if he had given another Command for *Infant Baptiſm* alſo.

Thus we have offered to conſideration the ſeveral grounds and reaſons why the Lord might omit (upon rational grounds,) to give a Command for *Infant Baptiſm*, and could give no prohibition againſt *Infant Baptiſm* upon the account before demonſtrated betwixt *Infant Baptiſm*, and *Infant Circumciſion*, we have now we hope ſufficiently argued the demonſtration of Juſtification of *Infant Baptiſm* by a *New Diſcovery*; which Diſcovery is found out by the conſideration of thoſe two great and uſeful Sacraments or Myſteries, (*viz.*) *Circumciſion* and *Baptiſm*, which the Lord appointed and brought in, and annexed to his reſpective diſpenſations Legal and Evangelical, for ſuch uſes and ends as are before declared, and that for the removing of two great impediments, (*viz.*) the groſs Sins, firſt by *Circumciſion* in its Myſterie; and then the remaining defilements (that for ſome time continue until waſhed away, (*viz.*) by *Baptiſm* in its Myſterie, both which the groſs Sins and remaining defilements of Sin, do impede and obſtruct (until removed) the coming back again to the Child-like innocent life and ſtate which our Saviour declares to be done for an entrance into the Kingdom of Heaven; Therefore he ſets a little Child in the midſt of his Diſciples, *Matt.* 18. 3. and then declares ſo much unto them, as aforeſaid.

Hence *Circumciſion* and *Baptiſm* upon the account aſo e aid, were brought in by way of office only, as repreſentitavely documental, and teaching in their reſpective Myſteries in reference to the ends and purpoſes they were appointed for, as aforeſaid.

And for that our Saviour declares the Child-like innocent life to be the pattern and exemplar to which *Circumciſion* and *Baptiſm* in their reſpective operations do relate and tend unto reſpectively,

Hence the Lord ordained *Infant Circumcision* to represent the said Child like innocent life and state by way of office and good document as aforesaid, to grown *Israelites* at present, to mind them thereof what rule of life they must look unto, and also by both *Circumcision* and *Baptism* in their relating and depending operations respectively, as aforesaid; and therefore both are to be received only by way of office, and that in reference to others, not themselves at present.

And We believe also, that most of the Bible, especially the Historical parts of it, of things done, or not to be done; or otherwise of consequence, are not written for such use and end as the letter of them seems to express; but for higher concerns by way of office designed by God thereunto, though they be declared in literal expresses, yet not to be done upon literal accounts only, as they seem to hold forth.

For can We imagine that the Holy and Infinite Wise God, who knows things (*intus & in cute*,) past, present, and to come, would cause a Volumn to be compiled of so low and sordid things, as the letter doth express and for no other Mysteries under them, and to cause it to be called his Holy Bible, and Sacred Word of his, most profitable for instruction of good manners according to Divine Truth, and reproof of evil manners, comfort of dejected ones for want of his Divine and Heavenly presence; to make them of a Holy and Heavenly life, and to exhort them that are too slow in pursuing of good, and and to dehort them whose feet are too swift to run after evil, 2 *Tim.* 3.16, 17.

Thus we cannot imagine, that the Lord would suffer his said Volumn to be filled with so many expresses, as in letter they seem to look to be done the clear contrary way.

Therefore We believe, they all hold forth something or other by way of office and good document, to represent the way and means by which the fallen Humanity is to be made (through their Mysterie) better towards its amendment to piety again, or whereby the wicked and persevering evil Humanity grows worse and worse, according to that 2 *Tim.* 3.13.

(s)

And so was that of *Lot's* daughters practises, in reference to entice and persuade their Father, and his yielding and complying with such a wickedness, as the letter of the Scripture seems to hold out; for that it

it is ſo contrary to Nature, and againſt the Law of Naitons, like that as is mentioned, 1 *Cor.* 5. 2.

Yet neither they, nor *Lot* their Father have any reflection of evil for what they did reſpectively, but all paſſed over in ſilence, without mentioning any failing in them, but declaring their reſpective fact, without mentioning more than what they did. *caſt on them*

Therefore ſome better Myſtery was intended and deſigned under what was done, than what the letter ſeems to hold forth; nor was that true in the letter Ver. 31, That there was not a Man in the Earth (if we take the Earth for the habitable World) to come in unto them after the manner of all the Earth; for there were then many they might have married with, and ſome of *Abraham's* Seed alſo.

Hence ſome further deſign muſt be intended then that under the letter, and that of a good document, for that *God* (ſaith St. *James*, Chap. 1.) *tempts no man to evil.*

Jacob Behm (no ſuch contemptible Writer as many account him) tells us in his *Myſterium magnum* on the ſaid Scripture, of a more ſublime and documentally uſeful deſign the Lord had in ordering all the ſaid tranſactions betwixt *Lot's* daughters, and of *Lot* their Father to be as they are Recorded.

And who can perſuade themſelves, that *Lot*, who is called a righteous man, and vexed his righteous Soul, 2 *Pet.* 2. 7. with the unclean converſation of the *Sodomites?* ſhould do ſuch an horrid evil as the letter doth expreſs? for then the Poets Verſe he had verified in himſelf;

Turpe eſt doctori cum culpa redarguit ipſum.

For he that was vexed with the unclean converſation of the *Sodomites*, committed a more foul uncleanneſs himſelf, if the letter be there true of what they did without a Myſterie; Therefore we ought to decline ſuch like conceptions of ſuch Holy Men as *Lot* is recorded to be.

And ſurely Holy Men of God (who ſpake that, and all Scripture, as they were moved by the Holy-Ghoſt) would not have recorded thoſe facts of Saints; and if they had; then with ſome monition annexed to the publication of them, but nothing of blemiſh to them is hinted in the ſaid Scripture.

If the words that be here published by Holy Men, be to set forth *Lot's* Daughters, and *Lot's* practises as their unnatural wickedness.

Then those Holy men who writ them, did most contrary to *David's* advice. 2 *Sam.* 1. *Tell it not in* Gath, *nor publish it in* Askelon.

Not in *Gath*, wraths Wine press, where profane persons squeeze out the dregs of highest reproach (upon all occasions) of facts recorded in Scripture, done by most eminent Saints of God.

The Narrative of *Jacobs* having so many Wives together; and the *Patriarchs* so many Concubines: How do carnal and vitious men abuse it to a liberty of the Flesh, even to the committing great folly in *Israel*?

They thereupon take liberty to have many Wives together, if not in one place, yet in many and in divers Countreys; at least many Concubines, because the Antients had so, when as in the beginning God appointed to the Man but one Wife; and the reason is given, *Mal* 2.15. *Because he sought a godly Seed*; and Our Saviour told the *Pharisees* upon their cavilous quærie to Him, *Matt.* 15. 4, 5, 6, 7, 8. that from the beginning it was not so; Therefore it's altogether contrary to the first Institution of Marriage in the Innocent state, and after the fallen humanity returns to his God again, it will be in the said case as in the beginning, *Mat.* 15. 4, 5, 6.

But because they find in Holy Writ, that the old Fathers had many Wives, and that the Wives laid their Handmaids by their Husbands, therefore they pervert the Divine design of God to a carnal (and sometimes profane) abuse, and meaning quite contrary to Gods said design in his permission aforesaid, *whose ways are not the carnal Mans ways: nor His thoughts their thoughts*, Isai. 55. 8. As it was told by a very sober person in the presence of divers, that *Sarah* (whom St. *Peter* specifies, 1 *Pet.* 3. 6.) to be an Exemplar of Piety in her Conversation, was the first Bawd who gave her Maid-Servant to her Husband *Abraham*,

Quis talia fando temperat? ——— ——— ———

For that it was told in *Gath*, (as the letter expresses it) wraths Wine-press to squeez out reproach against the Saints of God, *whose ways are not their ways*, but above their sight, as they stand recorded in Scripture; and what was told in *Askelon*, where false weights are used; (as *Askelon* signifies) which those the malitious and

envious

envious *Jews* used betwixt Christ and *Barrabas*, in that they rejected Christ, and chose *Barrabas* a notorious robber; it falls out so oftentimes, that a less offence is aggravated against Saints that fail, as *Gal.* 6. 1. are spread abroad with great insulting, when notorious practises of vitious men are hid, if possible; but if they cannot, then lessened and excused with and by the recorded sayings of the Saints, as *Noah*, *Lot*, and *David*, *&c.* who stand recorded upon higher accounts by the Spirit of Gods direction, than they are capable to understand in the blindness of their understandings; Thus the fleshly reason doth abuse the respective Narratives of the Saints actions of such and such, as aforesaid.

For the said Fathers had their communion with God, and his Heavenly Spirit, and performed their Services in the House of God, the heart of Humanity, *Hebr.* 3. in and through the Spirit of God, neither could they perform any Services acceptable to God, without the Heavenly Spirit, 1 *Cor.* 2. 14. *Rom.* 8. 5, 6, 7, 8.

But the earthly Spirits of natural reason take no regard (as a *Germane* saith) to the Spirit of the Lord, if so be they have but the letter, they are content to rest in its naked express, and thereupon take the things recorded only as the letter expresses them.

Whereupon it comes to pass, that the carnal figurative man thinks the Divine and Spiritual Ordinances, are for the most part made use of for an earthly lust in the Flesh; and then declare and say, the Lord so meant and intended it, for that the Holy Scriptures holds it out in the express letter of them.

And so it doth, that men are trees, and *Herod* a Fox, yet they are to signify some further considerations as they will confess, which yet in many other things they will not yield that higher Mysteries are under them, but stick to the letter, and mistake thereby most of the Ordinances and Services which they take out of the letter, and say, the Scripture is written (as it is acknowledged) by the Holy Spirit, which must be our rule; and he that will deny it, that the Holy Spirit hath not so meant it as they fancie, through the blindness of their earthly reason, then he must be a Seducer and an Heretick that saith otherwise than they say; whereas under the said letter other things (as St. *Paul* tells the *Jews*, *Gal.* 4. 4.) are meant; and *Jacob Behem* declares, that Divine and Heavenly Mysteries are meant by and

through

through the practises of *Lot*'s Daughters, and of *Lot* himself, as he saith, for that the antient Fathers recorded in the Old Testament, had their communion with God, and his Heavenly Spirit, neither could they perform their Services in the House of God, the heart of the Humanity, *Hebr.* 3. 6. acceptable to God without the Heavenly Spirit, 1 *Cor.* 2. 14. *Rom.* 8. 5, 6, 7, 8.

But the earthly Spirits of natural reason take no heed that there is further meaning and intention of the Spirit of God under the letter; but if they have the plain letter expreis, then they are content in and with their Services (without minding whether the Spirit of God have a further and more secret meaning under the letter, yea owned) as it had under the two Mountains, *Gal.* 4. 24, 25.

And they say the Scriptures are written by the Holy-Ghost; and it's confest so they are: but yet the Spirit of the Lord must open that within the vale, (2 *Cor.* 3. 13, 14, 15.) before they can know the mind of God in the said Scriptures, *Rom.* 2. 10, 11. which are, and must be our rule of direction.

Yet they are so confident they know the Scriptures sense, by what the letter holds out, as they will not depart from it, though they may read in the same Scriptures how the learned *Scribes* and *Pharisees* mistook the letter of the Scriptures, to the causing of great contentions among themselves concerning Christ, that he could not be a Prophet, see *John* 7, *ver.* 40. to *ver.* 53. what bandying there was among them about our Lord; some whose hearts were opened, (as *Lydia's* was) did affirm him to be the Prophet; some that he was the Christ: But the Scripture learned denyed it upon the account of the place from whence he came, (*viz.*) *Galilee*; therefore he could not be the Christ, for that the Scripture saith so, affirm the learned that Christ came of the Seed of *David*, and out of the Town of *Bethlehem*; and how incensed were they against *Nicodemus*, for wishing them to consider their Law that condemns no man before it hear him, and know what he doth.

They asked him if he were of *Galilee*, and bid him search and look, they meant in the Scripture letter surely; For out of *Galilee* ariseth no Prophet. But if these learned men had not been blinded in their carnal reason, but understood that the Lord appointed all these names by way of office as significants of further Mysteries under the said

ſaid literal names, then they would not have been ſo confident in their *we ſay, and no ſay*, for in their Myſterie; all theſe aforeſaid ſpecifications, (ſome whereof they owned, but ignorantly) the other they denyed, that a Prophet doth not ariſe out of *Galilee*, which yet there doth ariſe Prophets; and Chriſt the Prophet alſo there, as *Galilee* in its word ſignifies Converſion or turning about, and in reference to Gods deſign to the new life by repentance; therefore ſo much is ſpoken of Chriſts appearing to his Diſciples in *Galilee*, that is, in their turning about to him; and ſo much is expreſſed of Chriſts going into *Galilee*, and Preaching in *Galilee*.

So it was alſo true that Chriſt was of the Seed of *David* in the Myſterie, as *David* in his office figures forth, which is the lovely Service.

So Chriſt came out of *Bethlehem*, the houſe of Bread, as that Town in its name figureth forth; and doth not Chriſt ſay of himſelf, *John* 6. 49, 50. that He is *the Bread that came down from Heaven*? ſo of the City of *Nazareth* was *Nathaniel* alſo miſtaken in, and that out of the letter.

When *Philip* ſaid to him, *John* 1. 45. of whom *Moſes* in the Law, and the Prophets did write.

Jeſus of Nazareth *the Son of* Joſeph: *Nathaniel* replies, *Can any good thing come out of* Nazareth? this he gathered from the letter only, for that it was a contemptible City; and yet *Matt.* 21. 11. the multitude confeſs that he was Jeſus the Prophet of *Nazareth* of *Galilee*, and to that City was the Angel ſent to *Mary*, *Luke* 1. 26. It was a City of *Galilee*; Now all theſe had under their reſpective literal names, their reſpective Myſteries contained. And can we think otherwiſe, when the Spirit of God cauſeth the ſaid reſpective names to be ſo punctually recorded, it cannot be without ſuch a deſign; for as the Apoſtle ſaith 1 *Cor.* 9. Doth God take ſuch care for Oxen, as to cauſe *Moſes* to write a Law for them, without a further or higher concern than Oxen.

And ſo doth the Spirit of God cauſe ſo many Scripture names for Ciphers, only to be written without a deſign of greater Myſteries under them, which the learned Scribes were ignorant of, and therefore denyed Chriſt to be a Prophet, and the Chriſt of God, for that he cometh out of *Galilee*; and out of *Nazareth* they thought no good thing could come.

And

And *Nathaniel* thought so for a time, that no good thing could come out of *Nazareth*; whereas *Nazareth* signifies Separation, and Christ is said, *Heb.* 7. 26. to be Holy, harmless, separate from Sinners; and therefore in the Mysterie of the name, he cometh a Prophet out of *Nazareth*, and so ariseth a Prophet out of *Galilee*, which in the Mysterie of the name signifies a turning about, ~~as aforesaid~~; and therefore *Nazareth* is a City in *Galilee*; ~~for Galilee in its Mysterie~~ signifies turning about; *Nazareth* which signifies Separation, must be a City there; for Separation is the end and scope of turning about, *Acts* 26. *from darkness to light, and from the power of Satan to God.*

We have made the large digression aforesaid; for that we think it correspondent to our aim in every particular, which is to perswade God fearing people to search by Prayer and Meditation, whether (as we have before offered to consideration) the greatest part of Gods Holy writings, from the first of *Gen.* to the last of the *Revel.* are not to be looked upon, and enquired into as to be written for our learning of higher Mysteries than the letter holds forth unto us) which will be consented unto by us, when the Lord opens our thoughts to consider and apprehend, that they are mostly by way of office, and as representatives (as the two Mountains were, *Gal.* 4.) of higher Mysteries to be owned and received by the *Jews.*

And now we return to offer to consideration the Divine and Heavenly reason, that the Holy God had in permitting the old Fathers recorded in the Old Testament, to have so many Wives; and to take Handmaids to their bed, and have so many Concubines; which was a kind of needfulness (*consideratis considerandis*) in reference to the fallen humanity, being fallen from God, whereby the true marriage with one Man and one Woman was broken off, which otherwise had never been, that the Man should have had more Wives than one (as appears by *Mal.* 2. 14, 15.) given him of God, for to beget of the same one sort of fruit, or Children; and the reason is for that *causa qua causa semper facit idem.*

Hence the many Wives came in through disobedience, and figured forth, that when the Man fell away from that Heavenly Diety, he then begat with his Wife two sorts of births of different natures, by reason whereof, one killed the other, figured forth in *Cain*, *Gen.* 4. 8. who killed his Brother *Abel*, the breath of God; and therefore if the

if the revolt from God had not been committed, then the only Marriage which God made in the beginning had not been broken; neither had the Handmaids been needful to bring forth Children.

But when the only God saw that his Marriage that he had made in Unity and Concord was broken off, and that from the Apostate and corrupt generation there came forth always strife and contention, figured forth by and in the strugling in *Rebeccahs* womb, *Gen.* 25.22, 23. which Gods pure and Holy Spirit could not endure that there should be always strife and dissention in the humane being; and therefore he looked upon the Power and Omnipotency of his being and Spirit, for to beget thereout Ministers and Servants (through his most great Wisdom) to set up, and by degrees to re-establish through their service, the only Marriage again, by the begetting of Divine Children in a figure.

To this end the Lord at first chose *Abraham* for a Servant, and a Father, to make him fruitful as well Divinely as Humanely, *Rom.* 9.9. Out of whose fruitfulness there was brought forth *Isaac*, *Jacob*, *David*, *Solomon*, *Moses*, and many others, in whom the manly being was in strength to be serviceable to God.

And this manly power (understand it Spiritually) saith the *Germane* aforesaid was inclined to generate; Now he could not generate without the help of a Female, that is, (saith the aforesaid *Germane*) love to the fruitfulness of God, Truth, Comprehension, and Understanding, which are all Feminine.

Now these Women had yet Handmaids, by whom they were served, and whom they might bring to their Husbands for to conceive by them.

For they well knew that they should not at first conceive by their Husbands, unless they laid (so the Deity ordered it,) their Handmaids (which are Faith, Hope, and Love, Gods obedience in figure) with their Husbands; otherwise they could not bring forth any Fruits (Spiritually) in the Humanity.

Behold for this reason the Women laid a Handmaid with their Husbands, to the end that he thereby should ingender and beget increase or fruit, which is a serviceable work, whereby the earthly lusts are broken and destroyed.

Now for this end *Sarah* laid her Handmaid called *Hagar* by her Husband, (and she is a growing and increasing Woman coming out of affliction, for she came out of *Egypt*) of her, *Abraham* begat an illegitimate Child, before *Sarah* can bring forth a legitimate Child. *Hagars* Child was named *Ishmael*, and called *Gal.* 4. *The Son of the Bondwoman*, Hagar, *aforesaid.*

(o) So *Rachel* the lawful Wife (for whom *Jacob* served 7 years) had *Leah*, which is a Labratess, who was laid first with *Jacob*, *Rachels* Husband, with whom the Husband must first bege fruit, *Gen.* 29. 32. and her first born was *Reuben*, the Son of Sight, which is the first fruit to be brought forth, *Acts* 26. 17, 18. *To whom I send thee, to open their eyes, and to turn them from darkness to light*, which was the first thing *Ananias* said to *Paul*, *Acts* 9. 17, 18. *Brother* Saul *receive thy sight.* Then was brought forth (*Gen.* 29. 33.) *Simeon*, Hearing, which is the next to Sight, and then *Levi*, *ver.* 34. one adjoyned; for after the Seeing and Hearing with the eyes and ears of their understandings, which the Apostle prays for in the *Ephesians* behalf, *Chap.* 1. 18. then there is way made to be joyned (in a further preparation) with the Deity and Humanity. And then is born *Judah*, Confession, in which God is owned, according to that *Psal.* 76. 1. *In* Judah *is God known or owned, his Name is great in* Israel; that is, his Being is great in the prevailer, as the Angel interprets the name, *Gen.* 32. 28.

These therefore are the Administrations that go before in reference to the preparation, for the Deity and renewed Humanity to be joyned together, even as our Saviour set forth several Administrations (in reference to his own office to be done by him) under the names (in a Mysterie) of his Disciples; as first, he assigns *Simon*, it notes obedience, *Matt.* 10. 2. For that the Sinner is first called to obedience, which is the obedience of Faith, *Rom.* 1. 5, 6, 26. And therefore is called *Peter*, that is, the Rock of Faith founded on the obedience. The next sent forth is *Andrew*, which notes Virility or Strength, which is next to *Simon Peter*, the obedience of Faith, which brings forth the strength, as appears *Hebr.* 11. *tot. cap.* And we are commanded to be *strong in the Lord*, *Ephes.* 6. 10, *&c.* hence called *Simon Peter's* brother in the Mysterie. The next in his office is *James*, the same with *Jacob*, the subduer of the sin, the next to

or hearing

Andrew

Andrew the ſtrength, for then able to overcome by wreſtling, as *Jacob* did, and he is the Son of *Zebedee* endowed, or a good dowry, as *Jacob* had when he wreſtled and prevailed, *Gen.* 22. 28.

Now becauſe all this, as *Paul* ſaith (1*Cor.* 15. 10.) *is through Grace I laboured more than you all; yet not I, but the grace of God in me.*

Therefore *John*, the Grace of God is next, and is the Brother of *James* ſent *to Preach in the wilderneſs of* Judea, *Matt.* 3. 1. in that bewildred ſtate (after they come out of the houſe of Bondage) of the confuſed thoughts in the repenting Sinner, that leads him from one by-path to another.

Hence God in great Mercy and care to the repenting Humanity, ſends *John* the Baptiſt, as the forerunner (to the thorow waſher the Chriſt of God, *Epheſ.* 5. 27.) to waſh away the remaining defilements of Sin, firſt in the River of Judgment, *ver.* 6. and this *John* is the Son of *Zacharias*, the remembrance of the Lord, *Luke* 1. 72. for the Lord remembred his oath, *ver.* 73.

And his office was to *prepare the way of the Lord*, by pulling down the high Mountains, the high thoughts of carnal reaſon, *to make ſtrait the crooked ways*, the ſubtle windings and turnings of the carnal reaſon, as thoſe ſubtile *Jews* had, *Luke* 20. 20, 21. *the rough ways ſmooth*, the boyſterous and rugged thoughts in the carnal reaſon, as were in *Paul* before his Converſion, *Acts* 9. 20. & *Acts* 16. in the Jailor. *Then ſhall all fleſh ſee the Salvation of God*, *Luk* 3. 6. *Iſa.* 62. 1.

Hence we ſee how our Lord ſent forth his own Adminiſtrations in and by way of office, in reference to his own deſign.

And therefore it need not ſeem ſtrange, that the Lord ſhould permit and order ſome things to be done (in an extraordinary way) by the Old Fathers, *Abraham Iſaack*, *Jacob*, *David*, *Solomon*, to take to themſelves ſo many Wives & Handmaids, by whom they begat ſo many and divers Children, even to figure forth in a Myſterie; the breaking thereby the many Luſts by degrees in the yet unrenewed Humanity.

And therefore *Abraham* begat a Son of *Hagar*, as aforeſaid, called *Iſhmael*, to figure forth the Servantſhip under the Law; which muſt be caſt out when *Sarah* the Belief, hath brought forth *Iſaack* the true Joy, *Gal.* 4. 25. then muſt *Iſhmael* be caſt out, for that he was the figure of the Servantſhip under the Law, *Gal.* 4. 30.

So that it appears, that *Sarah* her giving *Hagar*, was by way of
for office, that the Seed of the Servantship under the Law was first
to be begotten by *Abraham*, to figure forth it to be first brought
forth, before the freedomship which is in the Belief, *Gal.* 4. 1, 2. The
like is to be said of the rest, was aforesaid.

Hence they are to be looked upon as Spiritual Wives, Handmaids, Concubines in Gods design, though they were also creaturely Wives whom they laid with their Husbands, to bring forth Children in a Mysterie by them, and not to satisfy their Lust thereby, as the carnal men of the world think, and thereby practice it; and justify themselves in so doing, upon the Old Fathers having many Wives, as aforesaid.

But this cannot be owned in reason, that the Lord should wink at this in such Holy Men as the Old Fathers were; nor that the Lord did connive at it to replenish the World thereby the sooner; For that God had rather begin the World anew as he did after the Flood, which was destroyed meerly for that cause, *Gen.* 6, 4, 5, 6, *&c.*

And it's said that the Lord sought a Godly Seed, *Mal.* 2. 15. Therefore there could be no such connivence from the Lord upon any such account aforesaid; neither would the Lord have suffered his Holy Prophets to have stuffed his Holy Scriptures with such stories, to the giving a liberty to the Flesh, and so to the corrupting of good manners, and bringing in an ungodly Seed.

This cannot by sober Men be yielded unto, for that the Scriptures are Spiritual, and have for their scope, Spiritual things and designs, for that God is a Spirit, and will be worshipped in Spirit and Truth, *John* 4. 23.

Therefore if we look upon their Wives, as creatural Wives only in Gods design and aim, we erre and mistake, not knowing the Scriptures what they mean in their Mysterie, nor yet the Holiness of God, who is said (*Hab.* 1. 13.) to be *of purer eyes than to behold Iniquity.*

Besides, these Husbands had more Concubines, which figured forth also by way of office, Ministring Spirits which move to and fro, and are also Feminine by whom the Husbands especially were served in the divided times, for they were no longer to continue but until the lawful Wife became pregnant by her lawful Husband, and then the Handmaids with the Concubines have performed Spiritually (and in their

their Mystery) their Service to a Divine fruitfulness, as Handmaids.

Mary the Mother of our Lord who calls her self a Handmaid, (*Luke* 1. 38.) was the last Handmaid, because she brought forth the Christ of God the Saviour, who is the end of the Law and Prophets, and of the Types and Figures; Therefore when he comes and is born in us out of *Mary*, that pure Virgin Doctrine, God saith, *Cast out the bondmaid with her Son*, *Gal.* 4. 27. as it was said when *Sarah* the lawful Wife had brought forth *Isaack* the Son of true joyfulness, then *Sarah* caused *Abraham* (*Gen.* 46. 10) *to Cast out the bondwoman and her Son.* *Gal. 4. 19*

Hence it's apparent that *Sarah* gave no more *Hagar* her Handmaid to her Husband.

And when the Handmaid with her Son is cast out, then God sets up in his Christly being the decayed Marriage in its former State and condition even as it was ordained of God at first; namely, one Man and one Woman inward in the Spirit (2 *Cor.* 11. 2.) and outward among the creatures, 1 *Tim.* 3. 2. *Titus* 1. 16. 1 *Cor.* 9. 5.

He that will not in this last part of time be obedient to this Christly Marriage in the one only being; but will choose false Marriages, and marry Wives and Concubines to the satisfying of his fleshly desires, because they read the Old Fathers aforesaid had many, (but in a Mysterie only, as aforesaid) let him take heed, for such an one will be judged in the sight of God for a Whoremonger, and shall not, according to the Word of the Lord, have any portion in the Kingdom of Heaven, 1 *Cor.* 6. 9, 10. for that they are mistaken in the ground and motive of their practice of having many Wives and Concubines, because the Old Fathers had many; but it was practised and allowed them upon another account aforesaid, and not to satisfy their Carnal Lusts and desires thereby.

And as many mistake the reason of Gods allowance to the introducing great licentiousness; so not a few mistake the Apostles testimony of Gods loving *Jacob*, and hating *Esau*, before they had done good or evil, whereby they seem to introduce great partiality in God, (to Gods great dishonour) with whom there is no respect of persons; and can there be more partiality appear then in this, to love some before, or without preconsidering they had done good, and hating others before (or without preconsidering) they had done evil. *said*

The

The miſchiefs theſe may introduce, (*ex ſine rei*) are preſumptions in ſome upon their falſe perſwaſion to think themſelves beloved of God with love of acceptation, before they have done good perſonally, as God requires, ſo upon Gods hating *Eſau* before he had, or is preconſidered to do evil perſonally; what can it evidence in God, if it were (as it is not) ſo, but higheſt ſeverity without Juſtice in Gods doing it? and then St. *James's* teſtimony is not true, *Mercy rejoyceth over Judgment*, *James* 2. 13. But ſeverity to ſome before they do evil perſonally, rejoyceth over Mercy; and what can it produce in ſuch as think upon their eternal ſtate, but diſtractions, doubts, and fears, yea deſperation it ſelf, as ſtories, and not a few witneſs ſo much?

Therefore we aſſure our ſelves, that Gods loving and hating *Jacob* and *Eſau* before they had done good and evil, is declared only by way of office, and as reſpective repreſentatives of two diſtinct beings under thoſe two names; for in *Jacob* the Breath of God is in him, and that God loves before it do perſonally good, becauſe it comes out from God; and *Eſau* ſignifyes the Earthly being, and ſo God hates that before it have perſonally done evil, for it comes not forth of God; but God did not perſonally hate *Eſau*, nor did *Eſau* continue hatred to *Jacob*, for *Gen.* 45. 6, 7, 8, 9. *Eſau* was perſonally reconciled to *Jacob*, which ſhewed his good nature, by which the Apoſtle, (1 *John* 3. 14, 15.) declares a *paſſing from death to life*; and where did *Eſau* perſonally do to *Jacob*, as is expreſſed, *Obad. ver.* 10, 11, 12, 13, 14. or to any that were with him; and did not the Lord alſo promiſe many bleſſings perſonally to *Eſau*, *Deut.* 2. 5. Now where are any bleſſings given by promiſes to any reprobates or wicked men, as ſuch? though it is granted, that God gives them many bleſſings, as *Rom.* 2. 4. to lead them to repentance (but not by promiſe) upon the account aforeſaid, unleſs they repent, *Acts* 2. 37. Therefore *Eſau* was not at his birth a reprobate perſonally, and that upon the account of Gods bleſſing him, as aforeſaid.

Hence that (*Rom.* 9. 11.) is meant of *Eſau* in his office only, and as a repreſentative of the earthly nature and old world, *Eſdr.* 2. 6, 7, 8, 9. which God hates before the ſaid *Eſau* had done evil perſonally; and ſo all that is ſpoken of *Eſau*, (*Obad. ver.* 10, 11, 12, 13, 14.) is ſpoken of *Eſau* by way of office, and as a repreſentative of the earthly nature, that is, cruel againſt the *Iſrael* of God.

And

And therefore it being so as not spoken of *Esau* personally, there can be no absolute reprobation and rejection demonstratively proved from what is said, *Rom.* 9. 11. concerning *Jacob* and *Esau* before they had done good or evil.

Which very expression demonstrates it to be most contradictory to Gods Mercy and Justice, (his two ruling attributes) and also to his Decree to reward or punish all mankind according to their works, 2 *Cor.* 5. 10. and it's said, *Lament.* 3. 29. *the man suffers only for his Sin.* *Rev.* 2. 17. yet God saith, *Ezek.* 18. 32. that *as he lives, he desires not the death of a Sinner.*

Now if that be true, that God reprobates any in Decree, before they are preconsidered to do evil, then the Lord loves (*absit blasphemia dicto*) their death, contrary to his said asseveration or Oath, *Ezek.* 18. 32. Further, none dare say that God doth actually punnish before the Sin is committed, and can he pass a Decree to reprobate *Esau* personally, before his Sin be considered as preexistent? this is most illogical and irrational, for that then the Act is *in exercito*, before it hath its object considered in reference to it, *ut versatus circa objectum.*

And Sin is declared in Holy Writ to be the only object of Gods anger, who *hates Iniquity, and loves Righteousness, Heb.* 1. 9.

Hence that of loving *Jacob*, and hating of *Esau* before they had done good or evil, cannot be meant personally of them, but only by way of office as they stood in Gods design, the representatives of elect and reprobate, under the significations of their respective names of *Jacob* & *Esau*, as aforesaid; *Jacob* having the Breath and inspiration of the Divine being in the renewed Humanity, to tread down Sin to a prevailing over it; and *Esau* as the Earthly being brought forth in the fallen Humanity, to the persecuting and rejecting the breathing or inspiration of the Divine being, which since the fall of the Humanity is the youngest, and brought in to rule over the elder; that is, *Esau* in Mystery the Earthly being, *John* 1. 4. (i)

Thus we have offered to consideration, how conducing it is to come to the true knowledge of the Scripture Mysterie, to make diligent search into the Scriptures, and that with most humbe Prayers to the Lord to give us to understand whether the greatest part of Holy Writ be not to be looked upon by the Lords own design, as to be interpretatively

tatively ſpoken and delivered to us by way of office, and as repreſentatives and ſignificancies of other Myſteries, than the letter of the Scriptures hold forth literally unto us; for otherwiſe we ſhall be much put to it to make ſome Scriptures true; for where did *Eſau* perſonally ſerve *Jacob*? yet it's ſaid, *the elder ſhall ſerve the younger.*

And if ſome Scriptures be not to be underſtood by way of office; how barren and low in expreſs and matter, do they ſeem to be in their ſenſe and ſcope? Yea ſome ridiculous (*abſit blaſphemia dicto*) as that of *Jacob* his cloathing of his Son in a party-coloured Coat, as great perſonages have done their Naturaliſts, we heartily wiſh that themſelves would behold their Naturaliſts Coat, (who are the innocent ones in great meaſure) and improve the ſpectation of it, to mind them to return to the end and ſcope of *Joſephs* party-coloured Coat, which was to figure forth the various and divers virtues expreſſed, (and we exhorted unto) 2 *Pet.* 1. 4, 5, 6. that the *Joſeph*, the growing to perfection is cloathed with, *Phil.* 3. 14, 15.

And ſome paſſages in the Books called the *Apocrypha* are ſmiled at, fit for nothing but (*movere cachinum*) to move laughter; as that of *Tobit* and his Dog attending on him.

Now *Tobit* in its name ſignifies Goodneſs, and what ſerviceable creature is there more ready to wait on his Maſter than the Dog is? and therefore is not the Dog the fitteſt document and repreſentative of the good will, which will always wait upon *Tobit* the goodneſs in the renewed Humanity? Hence in the Myſterie, and by way of office and good document, *Tobit* and his Dog are not ſo contemptible, but a moſt uſeful meditation.

And *Shingler* in his *Penteglotte* intimates, that the Book of *Tobit* was written in *Hebrew*, and moſt call that Book and others *Apocrypha*, becauſe not written in *Hebrew*, though in truth that is no reaſon, if leaſure would permit to argue it; but whether it be a reaſon yea or no, yet we think the trueſt reaſon for that thoſe divided Books are called *Apocrypha* is, becauſe their Myſteries (for want of Faith, and diligence with Prayer to read them) are hid from us.

It might ſeem as ſtrange to read of our Saviours mixing clay and ſpittle to open the blind mans eyes; if it were not underſtood to be by way of office and Myſterie, as it was; for carnal reaſon cannot but think that mode to be the ready way to have continued him blind;

but

but *the foolishness of God is wiser than Men*, 1 *Cor.* 1. 25. *ver.* 27.

And how ridiculous was it (*absit blasphemia dicto*) to carnal reason to see Christ riding upon an Ass to *Jerusalem*, and garments spread under him, and all the People shouting with acclamations before him, and strewing Palm-branches in the way, crying *Hosanna to the highest*; this was strange to the letter learned *Jews*; hence that was by way of office and good document of higher Mysteries

If all were not appointed by design from God by way of office, and better Document in Mysterie than the blind reason can comprehend, they had been better (pardon the expression) left out; what is the reason why the carnal wits say, they can get as much good or more at a Play, than hearing a Sermon, which is or should be a discourse upon some portion (more or less) of the Scriptures, profitable for Doctrine, for correction to mend them that are too much lifted up in false perswasions of their safe being, to raise them up which are too much (though there are but few of them) cast down in doubts and fears; and also profitable for Exhortation to virtue, and Dehortation from vice; this should be the mode of a Sermon out of the pattern of healing words, 2 *Tim.* 1. 13. which is the speaking as of the Oracles of God. 1 *Pet.* 4. 11. And as for the Predicant he must do it (saith the Apostle there) as of the ability which God giveth for the end there expressed; the original is more significant, ἐξ ἰσχύος ἧς χορηγεῖ, *&c.* the words properly and most fitly are as out of the strength which the Lord then supplyes, for it is an old saying, *Spiritus non semper tangit corda Prophetarum*, Gods Spirit doth not always touch the hearts of the Prophets, as it did Christ, whereby he always spake as one having authority, and not as the Scribes, *Matt.* 7. 27. Now whether one can get as much good at a Play to his betterment, and to the good life, that's the state of the Case; they may speak as good words as significant to their purpose, and with as much ~~moaning~~ moving to the sensible affections as the Predicant can do; but if that ἰσχὺς χορηγίας the Lord supplies (which comes forth from God) be absent, that is the enquiry, if it be absent, then it is not Gods Ordinance, *ut finis cui*; and so it passeth away as like water through a sieve; one would have thought that *Dives* argument used to *Abraham* had been a most prevalent one to warn his Brethren to amend their lives, by desiring him to send one from the

dead to tell them of his torments, who wanted now a drop of water to cool his tongue, that abused his plenty of the best Liquors in his life time; but *Abraham* tells him they have *Moses*, and the Prophets, yet *Moses* was not then living for them to hear; But let us hear them, and if they hear not them, saith *Abraham*, *neither will they be perswaded though one arise again from the dead.*

And we see it verified among our selves of late; what hath the sore wasting Plague, the raging and violent Fire in this City, and the late War? what have these, we say, reformed the generality of the People? testify it that can; Hence that which *Abraham* said is most true, If they hear not *Moses* and the Prophets, *neither will they be perswaded though one come from the dead again.*

All this we have spoken, is to remove the empty pretence aforesaid, and to mind us of that, 1 *Cor.* 1. 21. and when the world by wisdom knew not God, it pleased God by the foolishness of Preaching to save them that believe; and all this cannot be true out of the letter only, but it is and must be out of the Spirit.

The truth is, if we come to be perswaded that God designed most of his Holy Writings to be looked upon, and applyed or spoken to us for higher Mysteries than the natural Creation, we should find more benefit by reading of them, than we have words, or time to express; as for instance, if we look upon the 1. or 2. of *Genesis*, which treats of the Worlds and Mans Creation, to intend another Spiritual World also; and the new Creation spoken of 2 *Pet.* 3. 13. *But we look for new Heavens and new Earth, according to his promise wherein dwells righteousness*; would it not raise up your thoughts above this imperial world?

Secondly, By looking upon something in the Scriptures beyond and under the letter; it would preserve the Saints honour from that reproach which is cast upon them by something which the letter of the Scripture holds forth they did; as what *Lot* and *Noah* did in reference unto those evils that the Scriptures relate in the letter they did; So what *Abraham* did in having a Child by *Hagar* the Bond-woman; so *Jacob* in his reproach for his many Wives, which yet are not to be looked upon as creaturely Wives only, but in a higher Mysterie; so *Solomon* as having so many Concubins, which are not yet to be looked upon as creatural only, but in a Mysterie.

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Thirdly, It will make the Scripture true in every part of it, which otherwiſe in the bare letter cannot be made true; for where did *Eſau* the elder Brother ſerve *Jacob* his younger Brother in the letter, yet in a Spiritual conſideration he did?

Fourthly, It will make the whole Scripture (which was written for our learning) *Rom.* 15. 4. of concern and inſtruction to all, which otherwiſe cannot in the letter of perſonal concerns to all, at all times, and all places.

Fifthly, It would preſerve the Holy Scriptures from ſeeming contradictions in themſelves, that yet were deſigned by Divine Providence to be moſt true in the ſenſe the Holy Ghoſt ſpiritually intended them to be conſidered; for inſtance, *Judas Iſcariot* was choſen by Chriſt knowingly; as all his Apoſtles beſides were, and he did, and would have verifyed his name true which way ſoever he had perſevered in, he being as choſen of Chriſt by way of office as other Diſciples were; for *Iſcariot* ſignifies a death and killing, and by betraying his Lord and Maſter he was a *Judas Iſcariot* indeed, a profeſſed Murderer, for he murdered and killed the juſt One, *James* 4. 6. and being himſelf an inſtrument to do it by others; But if he had continued in the obedient life to his Lord, he had been alſo a *Judas Iſcariot*, a profeſſed Son of murdering and killing, the wicked nature in himſelf, and an inſtrument to help to do it in others; So that Chriſt choſe him by deſign and way of office, which he might have performed the beſt way through grace, as he did the worſt way through Satans temptation; and we believe moſt of the names of Men, and others in Scripture, are deſigned by God to have a twofold ſcope and end in their nomination, as *Cain* which ſignifies a poſſeſſion, and ſo he was of the earthly wicked nature, by killing his brother *Abel*, that is, a Divine breathing (for *Abel* ſignifies the breath) of God, being in him; but if he had preſerved *Abel* his Brother, as the Heavenly breathing of God in himſelf (as his Brother) he had ſtill been a Poſſeſſion, but then a Poſſeſſion of the ſaid Heavenly being to his growing up to eternal life, (and as a Divinely Spiritual *Germane* ſaith, the names of the 7 Churches of *Aſia* (are to be conſidered by way of office) have a twofold and contrary ſignificancy intended to be in them by the Lords own deſign; We will inſtance but in one for brevity ſake, *Epheſus* the firſt Commonalty

or Church, signifyes a Desirablenes; As the mans elicit act consents to the Grace of God: so that *Ephesus*, which signifies Desirableness to good, as he takes part with his Brother *Abel*, the Breath of God, which is in all men that come into the World, *John* 1. 9.

And also *Ephesus* signifies Desirableness to the evil, as he takes part with his Brother *Cain* within him, the wicked nature to be his Possession.

Hence the Scripture names are designed to be considered by way of office, and great documents in Mysteries, as afore said.

If the Holy writings were more strictly looked upon, and owned to be for other Mysteries than the letter seems to express, there would not have been such doubts and contests about the sense of the Scriptures, as there are among many men (yea understanding and learned men) rais'd as there are, nor yet against *Infant-Baptism*, any more than against *Infant-Circumcision*, for that they are both to be done by way of office and good document to others concerns more than their own; and *Infant-Baptism* may be administred to as good purpose upon the account aforesaid, as ever *Circumcision* could be.

If *Simon Peter* were owned, as our Saviour chose him by way of office as he did, there would not have been such Volumns written as there have been about *Peter's* personal supremacy, *pro & con*, as being the chief and first Bishop of *Rome*. For *Peter* is and must be the first Bishop or Administration by way of office of all the rest, because he is in his name the Obedience of Faith, which is the *substratum* and foundation of all things, *Hebr.* 12. 1. as the adjunct occupate that is conversant about them, in reference to his office, and no personal Supremacy can be derived from *Peters*, meerly personal respect to continue always Supreme in his person; for that our Saviour blames his Disciples for seeking any superiority over one another as personally relating to them, in respect of their meer persons, that they are to be considered by way of office both in faithfulness and order.

So that where ever the Obedience of Faith doth most appear by way of office, performed by Spiritual men in office; there *Peter's* Supremacy appears, and is set up as well in one Christian Nation and Government as in another, else how could the Lord remove the Churches

Churches Candlestick out of its place, if the the abuse of a Spiritual office were not the provoking cause of it? as he doth threaten, *Revel.* 2. 5.

God is so far in love with Obedience of Faith, that *every Nation* (as the Scripture saith) *that fears God, and worketh Righteousness, is accepted of him*; And therefore the Spiritual Supreme Governor of every Nation that works Righteousness, doth as truly exercise in and under his own Government. *Peter's* Supremacy, that is, he being first in the Obedience of Faith by way of office, as aforesaid, as another Nation doth.

The great contest about Transubstantiation in the Lords Supper would soon vanish, if it were known in the Mysterie, and in reference to Christs Spiritual Body and Bloud, as appears by *John 6.* 53. to 63. where our Saviour tells us, it's *the Spirit that quickens, the Flesh profits nothing*; what Flesh do you think that is that profits nothing? and what Flesh must that be which Christ saith, *ver.* 54, 55, 56. *Who ever eats of it hath eternal life: and he dwells in Christ, and Christ in him*; which therefore must declare indeed, a Transubstantiation of Christs Flesh and Bloud, but not of bodily Flesh, *for that* (saith Christ) *profits nothing*, *ver.* 63. And St. *Peter* saith 1 *Pet.* 18, 19. *Ye were not redeemed with corruptible things, as Silver and Gold from your vain conversation, but with the Blood of Christ*, &c. And was not Christs Body and Bloud perishable, for that it was spilt on the ground in his Crucifixion?

Hence the Miracles pretended to be seen of Christs bodily Bloud and Flesh in the Consecrated Bread, to what purpose are they published, and the People perswaded to believe them, if the corporal Flesh be that which Christ saith *profiteth nothing*?

There hath been great endeavours and undertaking by some, to reconcile all divided and opposing perswasions to be united in the bonds of operative love to God and our Neighbour, for that our Saviour saith on those two Commands *hang all the Law and the Prophets*; and therefore what ever doth not promote, but destroy the said operative love to God and our Neighbour (as all divided perswasions and opinions do by persevering in them,) is not worth the contending for; Yea those perswasions are to be abhor'd, which attempt to promote themselves by blood-shed, and the poysoning

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one another, *For the wiſdom which is above is peaceable, Jam.* 1.17. *and the wiſdom from below is earthly and deviliſh, ver.* 15. upon which the ſaid attempts are to be abhor'd, by which any divided perſwaſion ſets up it ſelf as religious.

There hath been & is the like conteſt about many Scripture ſenſes and meanings out of the letter, which ſeem to thwart and croſs one another; whereupon ſome take the ſenſe this way, and ſome take it that way, and ſo contend about the letter ſenſe and meaning; but if we did frequently look for ſomething further under the letter in reference to higher Myſteries, than the bare letter ſeems to hold out, we ſhould forbear the hot contentions that are about the letter ſenſe; when we might think that ſomething further is intended under the letter, which we at preſent apprehend not for want of Spiritual eyes to ſee further than the letter; for the Apoſtle ſaith, 1 *Cor.* 2.11. *No man knoweth the things of God, but the Spirit of God, for they are fooliſhneſs to him, ver.* 14. Yet the Scripture letter is not to be rejected, (that's not our meaning) but alſo to look for ſomthing further under the letter, which may be of greater uſe and concern to us, than that which the letter ſeems to hold out.

We ſay again, that we do not reject the letter of the Scripture, for how could any Myſtery be demonſtrated but out of the Scripture teſtimonies? We ſee that the Apoſtle, and our Saviour himſelf confuted all gain-ſayers to their Doctrine, out of the written teſtimonies of *Moſes*, and the Prophets; Therefore we reject not the Scripture letter in his due place and ſcope, but we wiſh only that the Scripture in the letter were looked upon for the moſt part to contain in them more Spiritual concerns and higher Myſteries by way of office and repreſentative documents, than the bare letter holds out, as *Jacob* and *Eſau*, as hath been before declared, *Rom.* 9.

If we do not look upon the Scriptures in many places of them, to intend higher Myſteries than the letter holds forth, then the Apoſtles ſpeech of the letter 2 *Cor.* 3.6. may be often verifyed and made true, *that the letter killeth.*

It kill'd our Saviour, his Apoſtles, and the Prophets, *Matt.* 23. 34, 35. and all the Martyrs ſince Chriſt and his Apoſtles fell aſleep.

It's meerly the letter without looking further, for what the letter is intended for a further conſideration, to hold out ſomthing further

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by way of office; that hath been the occaſion of much miſchief and wickedneſs, as poyſoning and blood-ſheds by miſtaking the letter, as the literal indulgencies given to many for doing and promoting ſuch wickedneſs, as aforeſaid; whereby they are encouraged by hopes of pardon to do the greateſt wickedneſs they are put upon, which hopes ariſe from the ſaid indulgences offered unto them upon a verbal and outward confeſſion only; whereas the Scripture tells us, *he that confeſseth and forſaketh his Sins ſhall have mercy, Prov.* 28. 13. *and not every one that cryeth Lord, Lord, ſhall enter into his Kingdom, Matt.* 7. Therefore God muſt needs hate all ſuch ways and means to promote Religion by ſuch like practiſes; for the Apoſtle ſaith, *Rom.* 3. 8. *We muſt not do evil, that good may come of it, whoſe damnation is juſt.*

Hence we muſt be ſure that we do not abuſe the Scripture, either in the letter or Myſterie of it, that may incite us to do any miſchief to others; for that is againſt the command, *Thou ſhalt love thy Neighbour as thy ſelf.*

Which if we did believe thoſe *mille machinationes, & noſcendi artes*, would ſoon be given over, as they did who uſed curious arts, *burnt their Books in the ſight of men, Acts* 19. 19.

We muſt take heed that we do not in the ſticking to the letter-ſenſe, hold forth out of that letter any thing that tends to the reproach of the high Saints of God, as that of *Lot* and his Daughters aforeſaid, what they are pretended to do; So of *Abraham* and *Hagar* aforeſaid, of *Jacob*'s many Wives, and *Solomon*'s many Concubines aforeſaid; and ſo the reſt of the Patriarchs.

This muſt be granted without contradiction, that as the Lord created the Humanity innocent; ſo upon its Fall and Diſobedience, the whole intention and deſign was to magnify his great attributes of Mercy and Bounty to the ſaid fallen Humanity, by bringing it back again to its firſt innocent eſtate, but yet by ſuch ways and means as he in his infinite Wiſdom thought fit and advantageous thereunto; and thoſe ways and means he would not diſcover and lay open to all, but keep them to his own revealment to whom he pleaſes, as even to the Babes and teachable ones, and not to the wiſe and learned, and prophane men of the world, *Matth.* 11. 29. *Father I thank thee, becauſe that thou haſt hid theſe things from*

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the wiſe, and men of underſtanding, and haſt opened them unto Babes, *Matt.* 11. 29.

Hence it cannot be, but that the Lord did intend many other things under the letter, than the letter it ſelf doth expreſs; and alſo did intend other things to be acted and done, or not to be done, by way of office only, and not for their perſonal concerns at preſent who did them, as he bid *Hoſea to take a Harlot to Wife,* *Hoſea* 1. What! was the Lord ſo much pleaſed with ſuch a reception? ſurely not, ſince he abhors the practice of Whoremongers and Adulterers; but the Lord aſſigned that to him by way of office, as he repreſented the (for ſo his name ſignified a Saving) Lord himſelf by that ſaid office, even his willingneſs to take the Apoſtate adulterated Humanity unto himſelf again, which is become an Harlot from him, *Jerem.* 3. 1. *Hoſea* 2. 9.

But the danger of what we have propoſed of looking beyond the bare letter, for ſome Myſterie under the ſaid letter, is the turning the Scripture into allegories, and ſo make the Scriptures a Noſe of wax, as is pretended by doing ſo, as aforeſaid; but do not they more truly turn them into a Noſe of wax, that in their reſpective religious perſwaſions are as truly oppoſite diſparates, alike oppoſing one to another in what they contend for; as a Lyon, a Bear, a Fox, and many other devouring creatures, are diſparates in their reſpective natures, one to another; for as the aforeſaid devouring creatures do alike oppoſe one another in their reſpective Nature all of them, as one doth to one; ſo are all the divided perſwaſions aforeſaid (we name none) oppoſite diſparates to all others as to one of them.

And yet they all pretend their Scripture letter to juſtify them all reſpectively; which cannot be that it ſhould, for that the Scriptures are from the Holy Spirit of God, and the Spirit is but one, and moves uniformably to one thing; and therefore if there be 13 divided perſwaſions, as religious ones, then 12 of them muſt be meer fictions, and not dictated by and from the Holy Spirit, but out of their own good thinkings; though every one pretends the letter for the ground of his perſwaſion, as once two great parties, *Armenians*, and their oppoſites, did both pretend to the Nine and Thirty Articles of the Church, to juſtify (though oppoſite to each other) their perſwaſions; whereupon King *Charles* the I. took occaſion to

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ſay, it was ſome ſatisfaction to him in reference to both the divided perſwaſions aforeſaid, that they did reſpectively flie to the Nine and Thirty Articles for what they held.

Now do not theſe make the Scriptures a Noſe of wax, more truly than they do which are charg'd to do it? by turning the Scriptures into allegories, *turpe eſt doctori cum culpa redarguit*, when the Kettle doth call the Pot, *&c.* *Ipsum*

But what are Parables? (which are ſpecifyed in the Scriptures) what are they but Allegories that contain other things and Myſteries than the letter holds forth? and *Matt.* 13. 34. it's ſaid that Chriſt ſpake nothing to them without a Parable, and he had his end in it; to reſerve the Myſteries under the letter to his own revealment and diſcovering as he thought fit, and well knew who are fit to receive them, *John* 16. 12. *I have many things to ſay to you, but ye are not able to bear them now.*

And ſecondly, Our Saviour would not diſcover them to the wicked World, which were not worthy as yet to be taught by him, and would not uſe them aright, to the ends for which that under the letter is intended; Therefore he ſays to his Diſciples, *Matth.* 7. *Give not Holy things to Dogs, nor caſt Pearls before Swine*; that is, thoſe Myſteries aforeſaid under the letter, to thoſe that are of curriſh and ſnarling diſpoſitions, and of a ſwiniſh nature, that are upon all occaſions wallowing in the mire of this Word, and tread the ſaid Pearls under their feet.

Triſmegiſtus ſaid to his Son, to whom he communicated and taught his ſecrets, *My Son* Tatt, *hide theſe things from the wicked and prophane world.*

Our Saviour never intended that proud and ſelf-willed men in their own eys, ſhould have his ſecrets reveal'd unto them, *Matth.* 11. 25, 26. *I thank thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to Babes.*

So that it's not the ſelf-wiſdom, nor great letter-learning that makes us capable of underſtanding the Myſteries contained in the Scriptures; but there muſt be humility, and innocency of life, to move the Lord to cauſe us to underſtand thoſe Myſteries, for that

they are contained under the letter, which though the learned do understand and see what it holds forth in its axiomatical disposition, yet they can see no further than that; we well remember that Arch-Bish. *Usher* Preaching in St. *Maries* in *Cambridge* upon the Text, 1 *Sam.* 12.24.25. which upon an occasion of a Fast kept when King *Charles* the 1. was in *Spain*, and all the People sighed and longed for His Majesties return; He took his Bible and clapt his hands together, and said in this manner, (turning himself to the Doctors, and Heads of the University there present) *Well, you Doctors, you shall never understand this Book, unless you lead Godly lives.*

We see that our Saviour saith, *John* 7. 17. *If any man do my Will, he shall know of the Doctrine, whether it be from Heaven, or no.*

Hence, without the obedient life, our Saviour told the learned Scribes and Pharisees, they could not know the Doctrine, *whether from Heaven, or no*; for though learned men may and do judge of things within the compass of Reason, yet not of Heavenly things above it, 1 *Cor.* 2. 10. because God reveals them by his Spirit, and tells us, (*ver.* 4.) *the natural man recieves not the things of the Spirit, neither can he know them, because they are Spiritually discerned.*

It's a true rule, *Quicquid recipitur, recipitur per modum recipientis*, that is, whatsoever is received, is received according to the disposition and temper of the receiver; as it appears by the reception of a distempered pallate, in reference to Meat and Drink; and therefore men cannot understand though never so learned, the Mysteries contained in Scripture under the letter, unless they be Spiritually tasted and relished by them.

Hence St. *John* saith, for the assurance of those he wrote to, that he declared the very truth unto them, wherein they should walk, Saying, *that which we have heard, which we have seen with our eys, which we have looked upon*, (of the wore of life) *declared we unto you, that ye also may have fellowship with us; and truly our fellowship is with his Father, and with the Son Jesus Christ*, 1 *John* 1. *ver.* 1, 3.

Our Saviour tells us, *John* 14. 23. that the way to have that fellowship, is, to *keep his Words*; and then he saith, He and his Father *will come to them, and make their abode with him*, Vid. *ver.* 21.

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We ſay no more in reference to what we have ſaid concerning the adjuſting of *Infant-Baptiſm* by our *New Diſcovery* aforeſaid, than what we have ſufficiently declared, and ſet forth.

Unleſs you be pleaſed to give us leave to offer our thoughts concerning the mode or manner of Baptiſing thoſe which are to be Baptized in Baptiſmal water.

We think, and are perſwaded in our ſelves, (but we do not determine it, *ſed diſquiri relinquimus*) that the Feet only of the Baptized are only to be covered with the Baptiſmal water.

Our reaſons are, firſt from Baptiſms operation and uſe, appointed by the Lord in a Myſterie, relating, and eſſentially depending on *Circumciſion*, which was ordained by God (before *Baptiſm* in its operation) for the cutting off the groſs Sins from the depraved Humanity.

And for that many defilements of Sin do for ſome time remain after the groſs Sins are cut off; therefore the Lord brought in *Baptiſm*, and ordained it for to waſh away the remaining defilements of Sin, after the groſs Sins are cut off.

And theſe defilements are remaining in the affections, chiefly to be purged and cleanſed away, according to that, 2 *Cor.* 7. *Therefore having theſe promiſes, let us cleanſe our ſelves from all filthineſs of Fleſh and Spirit, Epheſ.* 5. 27.

Alſo the members of the body, which figure out the affections, are the Feet, *à Simili*, becauſe as the Feet carry the Body, ſo the affections carry the Soul here and there, whither predominancy and intereſt do lead or force them; hence *Solomon* ſaith, *Eccleſ.* 5. 11. *Take heed to thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to give the Sacrifice of fools*, &c.

Hence the Feet only upon the account aforeſaid are to be covered with Baptiſmal water, from an induction of particulars. Firſt, For that *Baptiſm* was ordained to waſh and cleanſe away the defilements of Sin, and thoſe defilements are in the affections, and the affections are reſembled to the Feet.

Hence we offer it to conſideration, whether the Feet (upon the account aforeſaid) be not to be covered with Baptiſmal water? only

Our second reason for it, is from Christs practice, only in washing his Disciples Feet, *John* 13. 5, 6. Secondly, From his speech to *Peter*, who denyed our Saviour out of ignorant modesty, and humility to wash his ~~face~~. *feet*

But upon our Saviours replication to him, that if he did not wash his ~~face~~ *feet*, he had no part with him; *Peter* then rejoyns upon that account, and saith to his Lord, *if so, then not my feet only, but also my hands and ~~my~~ head.*

To this our Saviour answers, to correct *Peter's* (now ignorant forwardness) upon his (and our) Lords informing *Peter* concerning the washing of his Feet saying, he that is released upon the account aforesaid, needs not save to wash his Feet, and is clean every whit.

Our Saviours said expres, *ver.* 10, is in the Original thus, λεγει αυτο ο ιησυς ο λελυμενος ουκ χρειαν εχει ει μη ποδας νιψασθαι αλλ' εστι καθαρος ολος Where it is evident, that our Saviour useth these two words of divers significations, yet our Translators render them both in one, (*viz.*) to wash, saying, *he that is washed, needeth not save to wash his Feet.*

Whereas the first word which our Saviour useth is ὁ λελυμενος and differs much from the other word he useth, which is νιψασθαι the Infinitive Mood.

λελυμενος is a Participle Passive of λυομαι that comes of λυω to loose, or to be released from something needful to be released from, which releasment (we are perswaded) in our Saviours meaning and intention, is that which relates to *Circumcisions* releasment, which performs in the Mysterie the foregoing work in the repenting Humanity, by cutting off the gross Sins, as aforesaid; which must be done, before *Baptisms* work in its Mysterie doth take place, for to wash away the remaining defilements, when *Circumcision* hath cut off the gross Sins aforesaid.

Then the repenting Humanity is surely released from his great bondage, according to that expres, *Luke* 13. 16. *And ought not this Woman* (being a Daughter of *Abraham*) *whom Satan hath bound, Lo, this Eighteen years to be loosed from this bond?*

The word our Saviour useth here to be loosed, is λυθηναι an Infinitive Mood of λυομαι, as λελυμενος is a Participle of it, as aforesaid.

Hence

Hence our Saviours meaning in the ſaid Verſe, was to inform *Peter* of ſo much, by uſing the Participle λελυμενος, which notes releaſed, as aforeſaid.

He that is releaſed (*viz.*) by *Circumciſions* work) needs not ſave to waſh his Feet, which are his affections, figured forth by the Feet, upon the account aforeſaid.

And therefore our Saviour ariſeth from his Paſchal Supper, and powr water, εις τ νιπτηρα that is, into waſhing Veſſels, alluding to the *Jewiſh* veſſels, they uſed (if not the ſame) for their daily waſhing, *Mark* 7. 2, 3, 4, 5 *to waſh his Diſciples Feet*, and he comes to *Simon Peter* to waſh his Feet, and it's likely firſt to him, becauſe under the ſame Figure of his two names, he is the firſt of Chriſts Adminiſtrations to be, and was ſent forth, *Matth.* 10. 2.

Now ſince our Saviour waſhed the Feet only, upon this account aforeſaid; We offer it to conſideration, whether the Feet only, in reference to *Baptiſms* work in its Myſterie, and the order of it, are not to be covered, and not the whole Body to be plunged in Baptiſmal water, and that from the words of Chriſt to *Peter*, Ver. 10. He that is releaſed, as aforeſaid, needeth not ſave to waſh his Feet, not his hands and head alſo; for that by our Saviours diſcourſe to *Peter*, they are not the object of *Baptiſms*, but *Circumciſions* work in its Myſterie, which cuts off the groſs Sins, which are of two ſorts; Firſt, open Prophaneſs and wickedneſs, figured forth by the Hands, which are the inſtruments of outward practiſes in ſome reſpect or other, whether good or evil.

Now the ſecond ſort, are thoſe which lie in the Head, the ſeat of carnal reaſon, which are the choſen Holineſſes thereof.

In both theſe our Saviour lies buryed; Hence it's ſaid, *Iſai.* 53. 9. *He made his grave with the wicked, and with the rich in his death.*

Now in the letter, Chriſt was buryed alone, *Matth.* 27. 60. *And* Joſeph *laid him in his own new tomb, which he had hewn out of the Rock.*

Hence it's apparent, that Chriſt lies buryed alſo in the wicked, and in the rich as long as they continue ſo; though he was but once buryed, and alone in *Joſeph's* ſaid new Tomb. Now as the wicked are the prophane ones, ſo the rich are ſuch, which are rich in their choſen

choſen Holineſſes, as the Apoſtle doth atteſt it of the *Corin.* 1 *Cor.* 4. 8. *Now ye are full, now ye are rich*, that is, in their ſelf knowledge, and choſen holineſs, as appears, *ver.* 1. to *ver.* 8. So was the Lawyer that politique queſtioniſt, *Matth.* 19. 20, 21. *All theſe have I kept from my youth, what lack I yet?* &c. *John* 9. 40. The Phariſees ſaid, *are we blind alſo?* Hence Chriſt tells them, *ver.* 21. 38. That Publicans and Harlots go to the Kingdom of God before them, becauſe it's eaſier to convince theſe, for that their groſs Sins ſtare them in the face, when yet the other ſort do juſtify themſelves, as he did, *Matth.* 19. 20. Therefore when Chriſts Diſciples were releaſed from the groſs Sins of Hand and Head, (as they were) otherwiſe they could not have been his coming on Diſciples; then our Saviour might ſay to them, He that is releaſed, as aboveſaid, need not ſave to waſh his Feet.

Hence we ask again, *ex vi prædict.* whether it be not more conſentaneous to *Baptiſms* work in a Myſterie, which is the waſhing of the affections, to cover the Feet only in Baptiſmal water.

And it's obſervable, that when the Eunuch was Baptized by *Philip*, *Acts* 8. 38. It's only ſaid, κατεβησαν αμφοτεροι εις το υδωρ, They both deſcended into the water; and then αναβησαν εκ του ὑδατος when *Philip* had Baptized him.

Both which diſtinct acts of their deſcending into the water, and their aſcending out of the water again, do hold out no more in reference to the ſaid Acts themſelves, but to the covering of the Feet only in water, not covering the whole Body in water, as if that were the proper and peculiar ſignificant, relating to a burying with Chriſt in *Baptiſm.*

Which burying comes when the Circumciſed in a Myſterie, and alſo the Baptized in a Myſterie, (that is, Spiritually waſhed from all the remaining defilements of Sin, which are a true buryal, and the laſt degree of the three ſpecifyed in reference to Chriſt, (*viz.*) Crucifyed, Dead, and Buryed; and then follows the Reſurrection again to a new life, *Rom.* 6. 5.

Hence nothing can be extorted out of the ſaid expreſs of burying with Chriſt by *Baptiſm*, to pretend to a covering of the Baptized all over in Baptiſmal water, but the covering of the Feet only with water,

water, is moſt agreeable to Chriſt's practice in waſhing his Diſciples Feet.

This we have offered to conſideration, and do not determine it: neither will we be contentious in the caſe, *ſed relinquimus diſquiri.*

Obſerving the Apoſtles rule, 1 *Cor.* 11. 16. *If any man luſt to be contentious, we have no ſuch cuſtom, neither the Churches of God*; for that is of more evil conſequence, than the doing or forbearing of a Ceremony, which is but a concomitant for a preſervative of a ſignificancy of ſome particular thing, that hath its uſe in uſhering in (in due order and place) the two great Commandments, upon the which our Saviour told the Lawyer, did hang all the Law and the Prophets.

Hence to break the operative love to God, and our Neighbour; for the not doing, or doing any relative Ceremony, is, to ſet up the Ceremony above the performing of the two ſaid great Commands in their end and ſcope.

And whether he that doth ſo, doth not hinder all the performances in reference thereunto; for that St. *James* declares, 2. 10. *He that fails in one point, is guilty of all*, for all makes up but one rule of love, which is broken by oppoſition; becauſe doing, or not doing a Ceremony, upon which contention do proceed many horrid miſchiefs and miſeries, as are ſeen by woful experience. Judge ye

Hence the Apoſtle ſaith, *We have no ſuch cuſtom, neither the Churches of God.*

It's not unworthy of our conſideration, of the Ceremony mentioned by the Apoſtle, 1 *Corin.* 11. 3. where he ſets forth, with the grounds on which it is founded in its acts reſpectively, to be done by Men and Women Believers, with all the concomitants relating to the ſaid Ceremony, and the reaſons expreſſed and laid out, from *ver.* 4, 5. to *ver.* 16.

Yet when the Apoſtle had ſo fully argued for it in all the reſpects, as aforeſaid; He would not contend for it, to the breach of love and peace among the *Corinthians*, but ſaith *ver.* 16. *If any luſt to be contentious, we have no ſuch cuſtom, neither the Churches of God.*

What

What Ceremony is there in all the Apoſtles writings, ſo largely expreſſed and urged for practice, upon ſo many reaſons and inducements, as that aforeſaid? yet is it not ſo much as taken notice of at this day for any practice, though it ſtand Recorded in Holy Writ ſo fully, as aforeſaid; when as yet ſome Ceremonies are contended for with great Zeal, *pro & con*, as if they were the marrow and life of our Religious Services, needfully to be obſerved, (as they thought of *Circumciſion*, *Acts* 15. 1.) or we cannot be ſaved; yet is there no particular expreſs for the Ceremony, which ſometimes we practice, but is taken up meerly upon an alluſion to a word or two in Holy Writ, upon which account we only practice the ſaid Ceremony, as we do for covering all over the perſons to be Baptized in Baptiſmal water, becauſe it is ſaid, *Rom.* 6. 4. *Being buryed with him in Baptiſm*; therefore by reaſon of the ſaid expreſs, it's greatly contended for, to cover all over the perſon that is to be Baptized in Baptiſmal water.

And what contentions have there been, and ſtill are, againſt *Infant-Baptiſm*? becauſe there is no expreſs Command for it, when it's no where forbidden, which ſurely God would have done, if he had diſowned it upon the account aforeſaid.

And it is alſo as good a document and inſtruction by way of office adminiſtred, as ever *Circumciſion* could be upon the like account aforeſaid.

Hence St. *Paul's* reflexion upon the *Galathians*, contending only for the Ceremony of *Circumciſion*, *Gal.* 3. 1. ὁ ανοητοι γαλαται τις υμας εβασκηνε; *O unconſidering* Galathians, *who hath bewitched you?* may be ſaid of Us,

——*teneros quis mihi faſcinat agnos?*
Who doth ſeduce our ſilly Sheep?
And them from ſtraying doth not keep?

By contending about doing, and not doing of ſome Ceremonies, meerly upon an uncertain directive of us in the caſes aforeſaid. Thus verifying what the Poet ſays,

ὁ δε εργον ὡς πηρηνον ἐκποιυμεθα,
ὁ δε πηρηργον ὡς εργον ἐκπονυμεθα.
The ſubſtance we as Niſſes take,
And Niſſes for our work we make.

This

This is most true (it's fear'd) in our contests aforesaid; but let us for the time to come desist, and contend for the Faith (by a quiet and peaceable life in all love) which was once delivered to the Saints, *Jude* ver. 3. and not for the doing or forbearing a Ceremony, the substance whereof is the operative love to God and our Neighbour, *Matth.* 22. 40. Let us not for the time to come contend any more against *Infant-Baptism*, than against *Infant-Circumcision*, since *Infant-Circumcision* was done, though commanded (as it was then needful) by way of office only, and *Infant-Baptism* may be done also by way of office, and to as good use and document, (therefore not forbidden) as ever *Infant-Circumcision* was or could be.

Neither let us be diswaded from the allegorized sense of the Scripture on the pretence that some make it (as 'tis said) a Nose of wax, for we have already hinted how all divided perswasions do, that more frequently and strangely than they which allegorize the Scriptures, which is done to raise up our thoughts above the letter.

Only let us be sure to take the Apostles advice, and keep the pattern of wholsom words, υποτυπωσιν εχη υγιαινοντων λογων which is the exemplar of healing words what is amiss in us.

And be careful to offer nothing as a higher concern (than the letter holds forth) but what is of a Spiritual document and instruction.

And what will then be the detriment or wrong to the said portion of Scripture, or to our selves, by offering something of higher Mysteries contained under the letter, than the letter holds forth.

Surely this will incite us to read the Scriptures more and more, and preferr the reading of them (both for frequency and diligence) before *Plutarchs* Lives, the *Turkish* History, or any other Humane History extant, what ever.

Not that we should reject the readng of these in their due time and place; For God hath given the Humanity a twoofold life and state, to be conversant in. The Natural, and the Spiritual, yet not *pari modo & gradu*, but subordinate, to be conversant in them, and not collateral, as if both were of like concern to us, though most make the Natural estate of more concern to us, than the Spiritual;

Notwithstanding our Saviour bids us, *Matth.* 6. 33. *to seek first the Kingdom of God, and his righteousness*, &c.

We should do in our converse and reading of Divine and Humane Histories, as our Saviour told the *Pharisees*, they should do in their petty tithings, and the greater things of the Law; as *Judgement*, and the *Love of God*, these ought ye to have done, and not leave the other undone, *Luke* 11. 42.

We should read the Humane stories, to understand and observe how some ingenies and witts have improved themselves in the state and affairs of the habitable World, that we may imitate them, and do the like.

Ut nobis honori amicis utilitati & Reipublicæ emolumento esse possimus.

Profitable to our Generation in reference thereunto.

And let us read intermixt Histories betwixt Civil and Inhumane writings, (not prophance writings, for it's said, *Ephes.* 5. 3, 4, 5. Let it not be once named amongst you as becometh Saints.)

Let us (we say) read the foresaid, that we may understand and observe the various and manifold Serpentine subtileties, and what not Inhumanities, that vitious men have abounded in, wherein they have exercised themselves like Lyons, Bears, and Tygers, and that against the Lords innocent ones, *Hebr.* 11, 34, 35, 36. as if they came for no other end into this habitable world, *but to bite and devour, and to be devoured one of another*, *Gal.* 5. 15.

These we may read to lament such woful effects and practises as are seen daily to arise and issue forth from the degenerate and apostate humanity, fallen by disobedience from its God.

But we should read the Divine writings with diligence and frequency, and with humble Prayer to Almighty God, that in them we may come to know how and by what means the Lord will, and doth bring back the repenting humanity to the Heavenly life and state again, in such a way, and by such means as the Scriptures do contain in them, under such coverts and figures as the disobedient persevering humanity in disobedience, shall never comprehend in the letter of of the Scriptures (though *all Scripture is written for our learning*) until we are taught of God, *John* 6. 45. And therefore

fore it is ſaid, that Chriſt ſpake to the Multitude in Parables, and without a Parable he ſpake not unto them, *Matth.* 13.34. but he explained them apart to his Diſciples, which Parables are no other but Allegories, which is the expreſſing of one thing to intend thereby another meaning, *Gal.* 4. 24.

There is a Noble Perſon in *France*, who hath (as it is reported) written of late a Book in defence of Allegories, and ſhewing the neceſſity of our owning of them to be moſt frequently in Scripture, if we expect to underſtand the Scriptures in their Latitude, and underſtand the ſtrange and high Myſteries which are wrapped up under the letter; yea, of more ſtrange, and high, and advantagious Myſteries, than all the humane Stories can produce, or parallel.

As for inſtance, that of *Abraham's* Conqueſt over 4 Kings, which had overcome 5 before, and only with 318 Servants born in his Houſe, and by theſe brought back the goods of the King of *Sodom*, and alſo his Brother *Lot* and his goods, and the Women alſo, and the People taken Captives by the ſaid Kings, *vide Gen.* 14. 13, 14, *&c.*

What Maſter of a Family can, (in any Humane Story) be produced? who with them born in his Houſe to the number of 318, did overcome 4 Kings, as *Abraham* did, and bring back the ſpoil again to them, from whom it was taken?

Where do you read in Humane Story, of throwing down City walls by ſounding of a Trumpet, that the Conquerers might enter in? Yet we read *Joſhua* 6. 4, 5, 6. of the walls of *Jericho*, thrown down with the blowing of Rams horns, whereby the Conquerers entred in.

How ridiculous is that Story (*abſit blaſphemia dicto*) if no Myſtery were hidden under the letter for our learning; What do any in this habitable World expect to do the like, and ſo to gain an eaſy entrance into their Enemies Cities? or do any one Family of 318. ever expect to overcome their Potent Enemies, conſiſting of 4 Kings in battle againſt them, as *Abraham* did? ſure no.

It is ſaid, *Rom.* 15. 4. What ever is written, *is writtten for our learning*; Therefore every thing written, is for the learning and benefit of all Mankind reſpectively; yet this is not true (with

reverence be it ſpoken) that all the Saints of God have actual benefit of all what is written at all times, and in every place; which ſurely in a Scripture ſenſe and Myſtery, they may have at all times, and in every place, which yet in the letter expreſs only, they have not, nor have need of at all times, and in all places.

As for Inſtance, St. *Paul* ſaith, 2 *Tim.* 2. 12. *All* (not ſome) *that will live Godly in Chriſt Jeſus, ſhall ſuffer perſecution*; Now that's not univerſally true in the bare letter, but in a ſenſe under the letter, it's alwa s true of all the Saints of God, poor or rich, high and low, but not in the letter; for it's poſſible a man may live in a Wilderneſs alone, yea with his friends alſo, and in the midſt of his Potent friends, to defend him from all violence and perſecution whatever, how ſhall theſe then ſuffer perſecution under them upon the account aforeſaid?

But in a ſenſe hid under the letter it's always true, and cannot be otherwiſe, as the Apoſtle intimates, *Galat.* 4. 29. Where he ſaith, he that was born after the Fleſh, perſecuted him that was born of the Spirit.

This perſecuter, which is the Bondwomans Seed, is within us in all places, and at all times, and in all conditions, until caſt out by the Spirit of the Lord, 2 *Cor.* 3. 17. Therefore in this ſenſe and no other, it's true of all, that *live Godly in Jeſus Chriſt, they ſhall ſuffer perſecution.*

What ſhall we tell you of *David's* Worthies? 2 *Sam.* 23. 9, to 17. and what they did, and yet how uſeleſs that Story is to us, unleſs to gaze upon, if we take the Story but in the letter only?

Alſo of what concern to us is *David's* Conqueſt over *Goliah*? wherein the diſparity of ſtrength betwixt them is to be conſidered, the diſparity of *David's* age and his, and the ſtrange means that *David* overcame him with, and all expreſt in the letter, 1 *Sam.* 17.

How ſtrange and incredible is this to carnal reaſon? and to what purpoſe is it recorded in the Holy Bible, if nothing under the letter were contained, and of univerſal concern to all?

And who would think that true of *Moſes*, *Hebr.* 11. 23, 24, 25. in refuſing a Kingdom, and that a large one, offered to him for an Inheritance? or would not *Moſes* be taken by the ambitious Men of this

this world to be manifestly guilty of great folly in refusing it, if something better and higher Mysterie, were not meant there under the letter, for *Moses* and others to enjoy above that Kingdoms inheritance.

What Magnanimity was there in those mentioned for doing and suffering, *Hebr.* 11. 33. to 38. *cui bono?* and to what purpose in reference to us? if it did not relate to, and concern all the Saints of God to do and suffer the like respectively, as they did aforesaid.

And our Saviour saith of his Worthies, *Joh.* 14. 12. *He that believes in me, the works that I do, shall he do also, and greater than these*; Hence, there must be other things contained under the letter, than are held forth only in the letter.

Otherwise the Scriptures must be in some things untrue (*absit blasphemia dicto*) in some things of no concern to our Heavenly estate) in some things ridiculous, and not worthy of taking notice of the respective Stories and Narratives in them, unless some higher Mysteries be hid under the letter, for us to enquire into; Therefore it must be granted, in reference to the letter, that some further thing must be intended under it, to remove all those insufferable inconveniencies aforesaid from the Scriptures, which otherwise must remain, and likewise to introduce all things in the right sense (opened) in the Scriptures from under the letter, for to make the man of God *perfect to every good work*, 2 *Tim.* 3. 17.

Νόντε ἄλεγω δοὴ γὰρ ἡμῖν ὁ Χριστὸς σύνεσιν ἐν πᾶσι. 2 Tim. 2. 7.

Τὰ πάντα δοκιμάζειν τὰ καλὰ κατέχειν. 1 Thes. 5. 21.

Consider what we say, and the Lord give you Understanding to try all things, and to keep the best.

F I N I S.

POSTSCRIPT.

COurteous Reader, We beg thy pardon that so many *Crypses* of defects, redundancies, and inversion of parts, appear dispersed here and there in this our *Breviat* of *Infant-Baptism*, adjusted by our *New Discovery*.

For this offence we beg thy pardon, because it came not through remisness and carelesness, but through many other causes, *quas nunc præscribere longum est*.

And it being so, (as 'tis well known it is,) We hope thy Charity, according to Scripture requiring, 1 *Pet.* 4. 8. in thy candid breast, will cover our errours aforesaid committed.

Qui non est sponte nocens, is pœne innocens sit.

And to make thee amends what we can, We have (by the labour of a very ready and good friend) inscribed all and every one of them in the respective Margins, where they are our blemish.

To remove thy trouble in poring upon an *Errata*, to find our meaning, what it ought to be there respectively.

Sic habetis confitentem reum & avidum Lectori Candidato (quoad vires) satisfacere.

Parcas igitur (ut possis) Parkero *tuo, retineasque illum, in favore tuo, dum manet lachesi quod torqueat in* Parkero *parcendo, propter Confes. prædict.*

Vale.